

650
Newv Lords, Newv Lavvs,

OR, A

DISCOVERY

OF A

Grand Usurpation,

In Opposition to the Holy Laws of God, and contempt
of the Good Laws, and Royal Prerogative of the
Supream Magistrate, as it hath been lately
practised by the Lordly

MATTHEW CAFFIEN,

A Pretended true Apostle of our Blessed Lord and Sa-
viour, and Ruling Head of his Congregation, usual-
ly meeting at Southwater near Horsham in Sussex.

By R. H.

*Submit your selves to every Ordinance of Man for the Lords sake, whether it be to
the King as Supream,*

*Or unto Governours, as unto them that are sent by him, for the punishment of Evil
Doers, and for the praise of them that do well.*

*As free, and not using your Liberty as a Cloak of Maliciousness, but as the Servants
of God.*

*Honour all Men, Love the Brother-hood. Fear God. Honour the King, 1 Pet.
c. 2. v. 13. 14. 16. and 17.*

London, Printed in the Year 1674.

133

THE
AUTHOR
TO THE
READER.

Christian Reader,

HAVING certain knowledge of the many *Scandals* and *Abuses* cast upon those who are the Faithful Professors of the ways of truth, I should be most heartily Sorry to give any just occasion of encreasing the same; yet do believe it my *Duty* to do my part for the Defence and Vindication of the *Innocent*. And conceiving my self (as will appear by the following *Discourse*) to have received no small injustice, from a pretended Apostle of our Blessed Lord and Saviour, (by Name, *Matthew Caffin*,) though his Acts of *Usurpation*, *Tyranny*, and *Partiality* have in part already made manifest to the world, that he is far otherwise; and for that his (and his deluded confederates) Tyrannical dealing with me by way of *Excommunication*, was for my doing a thing which is so far from being any transgression of any known Law, That both the Law of God, and the Law and Royal Prerogative of the Supreme Magistrate of this Nation, and (as I am informed) all Neighbour Kingdoms, do allow of and justify the same. I therefore think it my duty to publish to the world his Usurped Authority, his new Laws, strange Privileges, and acts of Injustice; all which are to my certain knowledge utterly disowned by all the Officers of the Baptized Congregations, both in Country and City, that I have as yet had the opportunity to treat with, those only that are under this pretended Apostles awful wings, excepted.

All which I am not only induced, but constrained to publish for these Reasons following.

The Author to the Reader.

First, because it doth appear to me and others, that the Authority by which he and his Confederates have executed such his new laws and inventions, is an *Usurped Authority*; and therefore the timely Publication of the matter is to prevent the like errors from creeping into the Church of Christ, as heretofore have done, being brought in by such Lordly Spirits, whereby the Church of *Rome*, once the Spouse of Christ, is Apostatized, and become an Harlot; (as he the said *Matthew Cassin* hath said) on which account I conceive it my duty by this means to do my part in order to the suppressing this growing and dangerous Distemper, which otherwise, like a *Gangrene*, may destroy the whole body.

Secondly, that the Truth and honest Professors thereof may be preserved from those reproachful abuses and Censures, which by this means are apt to be cast upon them, That so the burthen may be laid on the right boulder, and a whole Profession not be condemned for the proud Extravagancies of one or some few more particular men; for so it is, that some (otherwise judicious and sober) persons hearing of such strange Carriage, daily say, that these Professors are a crooked and perverse generation, running into a thousand errors, that their pretence of Holiness is but deceit to cover a design of mischief. And some persons of good quality and repute (no enemies to the Truth or its Professors) have by this means been provoked to entertain hard thoughts, and open their mouths against them; to say both in words and writing, that we are of dangerous opinions, accompanied with rancour and malice against all that will not go along with us, be it right or wrong. For (say they) we can expect no better fruit from them, then what you have had from your *Saint*; (meaning the Lordly Apostle aforesaid) all which and much more of that nature doth abound to the great dishonour of the Gospel, and the Professors thereof, wholly upon the account of this *Body*.

The third reason for Publication hereof is, because all other Admonition and Advice which was publickly given him in a full Meeting by several Church Officers of known integrity, (to wit) Mr. G. Mr. W. Mr. P. Mr. C. and Mr. T. and divers others the most, or however the most Eminent in *London*, was and still is wholly slighted, and could no way incline his mind to Humility, but he still goes on to justify his Practice of Tyranny, notwithstanding this meeting was singly for the hearing and determining of his case only.

Fourthly, Because I would thereby have the World to know, that I know not one Professor in the way of the *Baptized* Congregations to be of the like quarrellsome and dangerous principle, unless it be those who are at his own dispose, or in servile subjection to his own Laws as aforesaid.

And

And now Impartial Reader! this one thing I humbly beg of thee, and I pray deny me not, viz. That thou wouldst not by means of any thing contained in the ensuing discourse *accuse* or *condemn* the Innocent with the Guilty, nor the peaceable, Loyal and Obedient, with the Peace-breaker, Contentious, and Disobedient. For although it may appear in thy Judgment that we are *both* unworthy, yea, although I my self through the Instigation of the Devil should become an *Adversary* to all good (for I dare not boast of my future *Persistence*, though I can through mercy say, I have more than a little *Confidence*) notwithstanding, I say, the worst imaginable should happen, yet be intreated I pray, ever to love, and never to be offended with the honest, godly, and peaceable Professors, that walk in the ways of truth; which according to the Holy Scriptures are the Royal Road and Kings high-way to Life and Glory, which Profession (I hope I may say) I never in all my Life did yet despise.

And (if I know my heart) I had rather a thousand times suffer the reproaches and Censures of him who now through malice and a lying Tongue may abuse me at his pleasure, than that the way to Glory, and those that humbly and devoutly walk therein, should be corrupted, abused, and evil spoken of.

And this I pray further take notice of, that I do declare, that the Publication of the ensuing matter to the world in this manner, was wholly contrary to my own will and desire, neither had I so much as the least thoughts of so doing, had not they, to wit, Mr. Caffin or his Confederates, first published my *Excommunication* to the World, and particularly to such as they had reason to believe did hate me most, and this they did within less than three days. The consideration of all which, together with the *Effects* that did every day attend it, to the great dishonour of the truth, did after some time upon just grounds engage me to publish the matter and manner of their proceeding against me, and accordingly I did make preparation for it, and that long before the Publication hereof; But if it be demanded why I did not publish it sooner, I faithfully and sincerely can answer, my reason was this, viz.

Because I greatly feared that by this means, not only the Offenders would be ill thought of, as justly they may, but that the way of truth it self, and honest Professors might happen to be *Censured* by some inconsiderate people, and evil reported of, to the dishonour of God, and prejudice or discouragement of the innocent.

Wherefore I did rather resolve to use all fair and safe means to prevent these ill effects, and bring the matter to be heard, determined and composed without such Publication. To which purpose, I read part of what I had written to a person pretending much kindness to me, who I well knew did intend also to serve my causeless Adversary to his power,

The Author to the Reader.

yet then I little thought he had been such an one as since he hath appeared; which person after I had so shewed him the substance of what I had thus prepared for publick view, did intreat me to forbear; to which I readily consented, upon condition I might have the matter heard by our London Friends, that had power to do justice, and did promise that if right were done, I would totally desist, but not otherways. This my Proposition being made, he laboured to perswade me to refer it to some Neighbour Congregation, by which means the matter might be composed secretly; but I considering that all or most of the Congregations near, were in some respects inferior to him, and he much adored and esteemed by many of them, did utterly refuse so to do, whereupon he accepted my Proposition, and undertook to perswade Mr. C. (and others whom he pleased) to come up to London.

Then did I apply my self to an Elder (with whom only I had a little acquaintance) for his advice, and he appointed both time and place, and also did speak to several Church Officers to be there, because my self had little or no acquaintance with any of them. This is that Elder that first advised me to appeal to the General Assembly, and thought it not unfit that such of the Nation, as I thought meet, might be present at the hearing of the Cause, notwithstanding they were not in Fellowship. However at this meeting the matter on M. Caffins side was generally disliked of, and he admonished by the persons aforesaid (to wit) Mr. G. Mr. W. Mr. P. Mr. T. Mr. C. and divers others there present, To go home and call the Congregation together, and reform the matter. Accordingly home they went before me, but when I came home, which was about six days after, the general Reports went contrary to my expectation, some relating they were Justified in what they had done; but that being opposed as a falsehood by one that heard the matter debated; Then one of them, (to wit) the same that would have a man Damned for displeasing their Lord G. rather then for offending the most High, as you may see in the ensuing Treatise; replied, that they were not to regard what our London Friends did; for said he, we do not own them.

Which indeed proves to be very true, for all their Grave and Pious Council and Advice for Peace and Reconciliation was rejected and contemned; And since that time their pretended Apostle, Mr. C. hath also declared in the Assembly of his Congregation, the same thing, saying, As for those London friends (meaning those who gave him such Admonition before named) we do not own them. And this was the end of my first proposal, and willing endeavours in order to prevent this Publication, and the ill effects, if any should attend it.

Yet notwithstanding their obstinate persisting in their illegal practice without any Command, Precedent, or Example, for their Authority I still
resolved

resolved to wait, hoping in time their eyes might be opened, and their minds incline to Repentance. But when after a long and weary expectation, I perceived no appearance, or probable hope of their Reformation, I then again began to think of publishing the matter, yet still feared my so doing might tend to their greater confusion, &c.

Whereupon I again laid it by, with resolution to make my appeal to the next General Assembly of Church Officers at London, in hope some good might be done by them, and accordingly I made my pretended Friends acquainted therewith, and not only by word of mouth to several of the Confederates, whom I desired to be there, to give testimony to the truth of what they knew, but also by a Letter to their publick Meeting, and desired the messenger (who was a member of that Congregation) to deliver, and desire M. C. to read to the Congregation; But although it were delivered into his own hands, and that he the said M. C. not only promised at other times, that he would by no means prevent the matter from being heard, but also said he would do what he could to have it determined there, yet when the time came, and the Church Officers assembled together, I appearing amongst them with several persons that were my Witnesses, Matthew Cassin himself moved the matter, saying, 'that there was present a certain person that had been "dealt withall in the Country that did make his *Appeal* to them; and said "he, I perceive he is resolv'd to move the cause to you, and therefore "you were as good hear what he hath to say now, or to that effect. Whereupon I (who had been before made to doubt by M. C. and others, that my cause could not be heard in this Assembly, because of an agreement they had made, not to hear any there, before it had been heard by some Neighbour Congregation) first desired to know whether they would intermeddle in such case, and determine a matter in controversy between a Congregation and a single person, whereto it was forthwith replied by Mr. M. we can chuse out a party, six or more persons, and refer the matter to them, who may determine it presently before we part, or to that effect. Then said I, ---- I am ready for it; but then Matthew Cassin (how agreeably to his former promises and pretences, let sincerity judge) interposed, saying, *But the matter concerns the Congregation, and they are not here, and therefore it cannot be heard now*, which was seconded by one of his Assistants, and so the matter put off.

The Consideration of this acting so palpably contrary to such promise, that he would no ways hinder the matter from being heard, but do what he could that it might be here determined, puts me in mind of that *Cardinal* of whom it is reported, he should declare, That an honest man ought not to be a *Slave to his word*, and might make a stranger apt to imagine this *high pretender* endued with such *Cardinal Policies*, rather

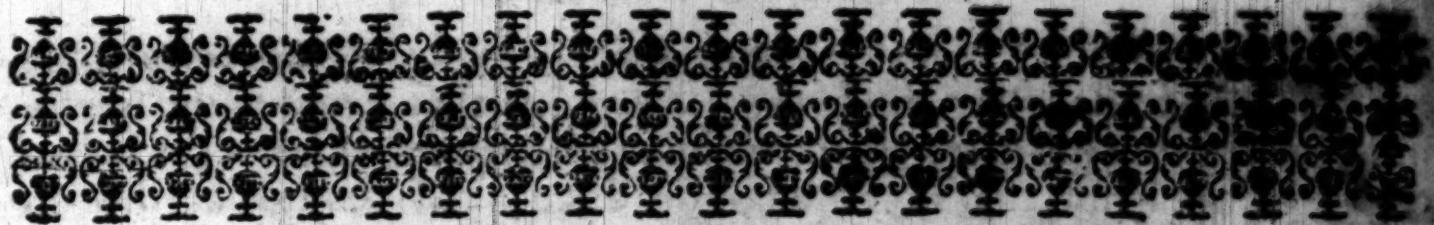
The Answer to the Reader.

rather than with the honesty of a true *Apostle*; For nothing imaginable but his will and design to evade the *Heating* by that excuse, did hinder him from having his party there, without whom he well knew (as is evident) before hand, that it could not be done; and though he did do so, was not so civilly honest as to let me know thereof, that so I might not be troubled and unnecessary Charge, which he knew would be considerable.

From the consideration of all which, and for that all means of Reconciliation are by the said M. C. and his Associates contemned, and their ill, dangerous and erroneous acts practised and defended by pretended Authority, but now at last conclude it highly my duty to make known the same, that so those who are concerned, may at their next *General Synode* whereunto I do appeal by these presents, take it into their serious consideration and doing right, may clear themselves and the Profession in general from the imputation of such mischievous errors; whereunto otherwise they may be thought accessory, leaving it to them to judge whether this pretended *Apostle* be not an Usurper; and whether his Government be not Arbitrary, Tyrannical and dangerous, both to the Church and Civil State; and also whether he be not a partial and unjust judge, a deluder and seducer of those who otherwise would be innocent, and a contemner of the Authority of all that are above him.

Lastly, whereas some sober persons think it strange that I do not withdraw my self from the *Baptized Congregations*; my answer is, that I know not any other Congregation of that persuasion corrupted with any of those errors, but that their actions and conversations are according to their Profession in the judgment of Charity. And forasmuch as I do upon safe and Scripture grounds, believe, That the way they profess is the way to Grace and Glory, I therefore dare not desert it, but desire to be found persevering therein with Heart and Affection. And that all good people may do the same, is the hearty prayer of him who is, a lover of Truth, Righteousness and Peace, and of those who imbrace the same, under what Notion or Form soever they be,

Richard Haines.



A word to the Ingenious and
Learned Perusers.

Honoured Sirs,

Since neither Nature nor Education have furnisht me with those Arts and Accomplishments which I must acknowledge necessary to all such as expose their writings to the Publick eye; let me intreat, and not be denied your favourable Construction in the ensuing Leaves, as often as you find me unskilfull in Language or Methodical Order; for as I have never been exercised in such publick endeavours, so should I not now have appeared to the world in this manner, had not the Conscience of my duty constrained me thereunto; nor had I been thus tedious and burthensome to the Reader, but out of a desire to regain my poor deluded Brethren, who pretend great love unto

Your humble Servant,

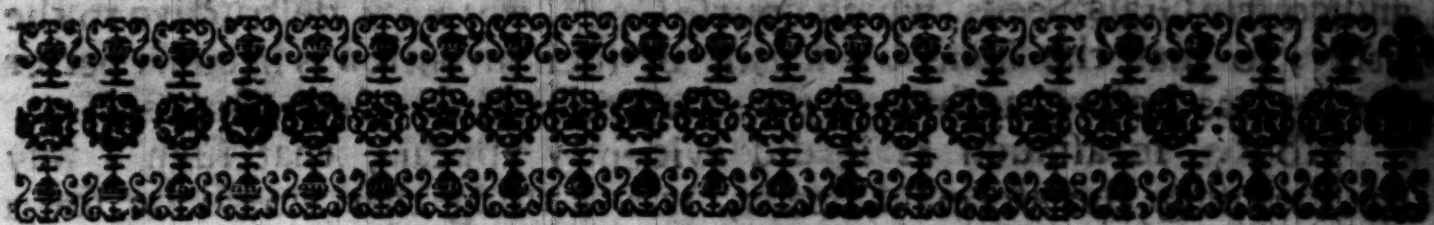
R. H.

A word to the ingenious and

Learned Professors

Great love unto
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 Honoured Sir,

Your humble servant



NEVV LORDS, NEVV LAVVS.

HAVING some time since received much *Injustice* and *Abuse* from *Matthew Caffin*, a Pretended Apostle of *Christ*, and Elder of a Congregation; together with some other of his deluded *Confederates*, who without any *Authority* or *Example*, and for a matter not proved to be any Sin or Crime by any Text of Holy Scripture, proceeded to pass Sentence of *Excommunication* against me, and still persist in and justify the same, and endeavours yet further to render me *Infamous*. It is therefore the design of the following discourse (for the several causes and Reasons mentioned in the *Epistle to the Reader*) to make a full discovery of all proceedings in that affair, that so innocence may be cleared, Friends at a distance truly informed, and these Lordly Spirits, if possible, made ashamed of, and so repent for such their wicked and erroneous courses,

All which I shall endeavour, by relating plainly and sincerely,

First, *The Cause or pretended Crime Objected.*

Secondly, *The most partial, unjust, and cruel proceedings thereupon against me.*

And Thirdly, *The unreasonableness of both in several Circumstances, and the mischievous consequences of such Anti-christian Popish Principles and Practices.*

The occasion or thing for which I was *Excommunicated*, was as follows.

I having by my Industry found out and invented a way to cleanse a certain sort of Grass Seeds, by some called *Tresle*, by others *Nonfuch*, and by others *Hop-clover* (but properly may be called *Yellow-clover*, because

cause it beareth a three leaf'd grass and yellow flower) from its husk and course Grass Seeds, which course Grass, was very destructive to the other, so that the same by means of such invention is become better then it was before, as some of my Adversaries themselves confess.

Now, Forasmuch as it did evidently appear, that such a way of cleansing the aforesaid Seeds, was a thing that would be for a General benefit to all that should make use of the said Seeds, I then considered that it was reasonable I should have the benefit of cleansing the same according to the Statute in such cases made and provided; which privilege of invention I did understand (by Councel Learned in the Law) The King, by his *Royal Prerogative*, might lawfully grant and confirm by his Letters Patents, under the Great Seal of England, to the first and true Inventer.

And I being the same (as one of my chiefest Adversaries declared at their Meeting publickly, that he verily did believe I was) did and still do conceive that I might lawfully endeavour to obtain it as my lawful and just privilege. Forasmuch as by this means, I should prevent no person enjoying any of their former Rights and Priviledges which they enjoyed before this my discovery, for as they bought, sold, sowed, and improved it before, so they may still, without the least interruption; nor have they cause to complain, that by the Kings Letters Patents they are prohibited from cleansing the said Seeds, seeing every person may have the privilege of sowing the Seeds which I thus cleanse, so that every one may reap the profits of my labour, and the greatest profits too; for if the cleansing of it were free to all, the advantage would be very little; wherefore I did on good grounds hope that no honest man would be offended with the Kings Letters Patents, nor with me for attaining them, except it were a generation of self ended men, who envy my prosperity; nor could I believe, that I for this thing should be condemned by those who are my pretended tender loving Brethren, since I have not hereby transgressed any known Law, for where there is no Law transgressed, I do believe there is no Law to punish, unless it be under that Government where Usurping Tyrants beare rule.

All which considered, I did proceed in my endeavours to obtain his Majesties Gracious favour for the grant of his Letters Patent for my aforesaid Priviledge. But being willing to let some of my friends know of my design therein, before I had finished my business, and judging Matthew Cassin most Faithful, I therefore thought him most worthy to be trusted with seeret things. Some others also I declared my mind unto, who did promise secrecy, nor did they report it to any that I know of; but he the said Matthew Cassin, whom I thought most faithful, was pleased

pleased to be *offended* with the thing, and would not by any means allow of Letters Patents, and because I would not without just cause desert my priviledge, and lose all the charge I had been at (which by this time was not less than *thirty pound*) only to please himself (for as yet you may note that he knew not that any others were offended, or did know of it) therefore he soon after (the better to bring about his design of revenge for this my disobedience) declares it to others, and out of doors they thrust it with as bad a name as might be given to it.

Thus by his, and his Confederates means, they provoked others to conspire against me, by reporting that other persons had made the discovery before me, and not only so, but that I did intend also to prohibit all persons from cleansing *Clover*, and thereby provoked several worthy persons to oppose me through these their false informations; because I would not sacrifice my just right and priviledges to satisfy his own ambition.

By such means his design was carryed on; for from his ill reporting of the thing, they now report what he would have them, little thinking that whilst he pretends a desire of good, they themselves are in this their so doing, become his Servants meerly to serve and please his quarrelsome and boundless humour. For now by this means he can charge me with a thing that (saith he) is of an *Evil Report* in the World, and odious amongst the *Common sort*, he himself having underhand used all art to render it so. And now by this time he himself only requires me to come to a quarterly Meeting (as they call it) in order to debate the matter at the Meeting, but because I was engaged to be at *London* at that very time I was not there. Nevertheless a Meeting there was, wherein he, as before, acted his part according to his art and cunning, whereby to make my case as odious to the Congregation as possible, which was as followeth.

When first he came to mention the thing to the Congregation, he said, that there was a certain case which he should acquaint them with, but said he, we need not name the person, nor judge the matter, for that is referred to another Meeting; but no sooner had he so said, and named the thing, but he immediately, to conjure up the displeasure of the people against me, useth all his art and cunning to make out *Patents* as odious as was possible; and after he had spent much time that way, and had seemingly answered all that might be said for the justification of *Patents*, he then said that I did pretend that I had a Statute for the justification of a Patent, but said he, I do not believe it; But said he, if he hath a Statute for it, what is that to us? what have we to do with the *Laws* and *Statutes* of men, calling them unjust? (notwithstanding they are for

the praise and encouragement of those that do well, and for the punishment of the lawless and disobedient) And again said he, what a Professor get a Patent? the very name of a Patent is odious amongst the common sort of men, so that I can as freely have Communion or Fellowship with any Idolatrous or unclean person, as with a man that should obtain a Patent; and if he shall persist in it, he shall be dealt with or Excommunicated; And then said he to the Congregation, whoever shall stand by him in it may expect to come under the same Condemnation.

Thus by flattery and threats were they conjured to do according to his own will, as though he were an Apostle, perfect and infallible, and Letters Patents as black as the Devil, as he endeavoured to represent them; So that at the same Meeting it was agreed by them that they should not trade with me so as to buy or sell for me; And although my Servant was one of them, yet it should be unlawful for him so to do. Thus was I and my case condemn'd when I was thirty or forty miles from them, and before the weak Brethren had spoken of it to me.

Here let us suppose some one in Ecclesiastical Authority, whom he doth separate from, should act and express himself as he hath done, I pray would he not judge and condemn such an one as a proud imperious person? But to proceed,

When the Church-meeting came that was appointed for the tryal of my Case, I being then to treat with the Congregation about it; after an Oration made by this New Lord against me, and Letters Patents whereby to render them odious, he then first charged it as an evil thing; for said he, it is of a bad report amongst people in the world, for I heard them speak against it, and said he, I could not speak one word in defence of it.

Secondly, he charged it as an offence to the weak Brethren, and therefore we may not allow of it, but said he to me, you may plead for your self.

Now by what he had said at this and other times, I did well perceive, that he had a design to carry it against me with a high hand, and knowing no answer besides himself, therefore I directed my speech to the Congregation, and to the weak Brethren, to whom I was to give satisfaction, and said, That whereas it is alledged, Patents are ill reported of by some people of the world, the same is no sufficient argument to prove them unlawful, no more then it is if one should alledge the wayes of Truth to be unlawful, because persons of the world report evil of them, or reproach those that embrace the same. And forasmuch as they had received an accusation against me from the world, and none of them there present to accuse me, I therefore had a desire to plead my cause to the Congregation (who according to their own principles are to judge and

and determine all Controversies according to Scripture) and also desired liberty first to discourse and reason the case with those weak Brethren, of whom it is said, that Pateents are an offence unto them, without the interruption of *Matthew Cassin*, for said I, I am none of the Sons of Art, who by their cunning can make a Mountain of a Mole-hill, and therefore I would that I might first treat with my equals, *and then I would discourse it with him if desired*; For you must observe that the power lies in the Congregation, and not in his Lordship, as he himself sometimes in words confesseth, and therefore declares that the Lord Bishops are Usurpers.

But this poor courtesie was utterly denied me, for those to whom I should give satisfaction, might not discourse the matter with me, by reason of his perpetual interruption; for as soon as I had thus said, he presently replied, that he never was denied his priviledge before, and then crys out, it is my *Priviledge*, and hath been my *priviledge* this twenty years, *and what do you think that I will lose it now?* And notwithstanding, he hath confessed that the Authority lay in the people, and not in the Officer; yet so it was that by his commanding power, and Lordly Prerogative, which he claims by vertue of his *Twenty years Tradition*, I was not suffered to treat with any of the Congregation, nor they with me, by reason of his *perpetual interruption* (as they, if they be honest, will testifie) which occasioned such a strange confusion, that I was not suffered neither time nor opportunity to discourse with the weak Brethren that were offended, as he said; But to this day I know not who they be. But when he had spent much time, after an insulting and upbraiding manner, like his Brother *Diotrephes*, but never proving any thing by which I had transgressed any known Law of God or the King; nor letting me know who he or they was that I had offended. I therefore stood up and demanded several times, saying, who is it that doth accuse me? (for you must note that I refused to discourse it with himself) Then did this Lordly person stand up, saying, *I do accuse you*; Now forasmuch as he had usurped an over-ruling power, and that my malicious-accuser should not be my judge, and seeing that he had before prepared the people to do according to his own will and pleasure, upon pain of *Excommunication* (as they very well know) the like practise in the Church of *England*, if any such were, I am sure he would call it not only Usurpation, but Tyranny and Intollerable Oppression.

I therefore declared for an appeal (for you must know that in such cases, Appeals to some other Congregation are allowed of) But so far was he from mercy, that he would not permit so much as this *Heathenish kindness*, but with the consent of his *over-awed* adherents, after he had

had prated against me with malicious words, like his Brother *Diotrophes*, to rites he proceeded and declares me to be an Excommunicate person; and also said to him who did speak in favour of my case, and that but sparingly neither at that time, yet if he did not desist to abet the cause of the Patent, he must expect to be severely dealt with, (*Oh how necessary would a torturing Inquisition now be!*) for now there is to be no *Reconciliation* without works of *Supererogation*, and that, because I did stand to justify (not Covetousness or any one sin,) but only the lawfulness of Letters Patents that are upon lawful means obtained, and not otherwise. The which Sentence of Excommunication he was troubled to express, nor could he find a name for the offence, but declared that Letters Patents were of the *Devil*, and that the *Devil* put me upon it. And all this did he do before it was proved that I had transgressed any known Law, or that I had wronged any Man, Woman or Child, or that Patents were of the *Devil* as he said they were. He having thus acted his part, whereby to practise his revenge and malice against me for this my contempt of his Urped Tyrannical Authority, he said to me that I might make my appeal to whom I would, *Provided* (said he) *they be such as we own*; Now who they be that he owns, or who they are that own his dangerous errors, and corrupt Government I know not; Therefore with advice I did make my appeal to the General Assembly of Messengers and Elders, but I suppose that this great Apostle, who thinks himself equal with St. Paul, was unwilling that the case should be heard and determined by them; for since I perceive he did not own some of them, as doth appear thus: One of the Assembly there present (to wit) Mr. M. who had written against an error that *Cassin* hath Preached up, and owned, and had Printed it too, had not some of the Brethren prevented it; The error is his Principle concerning our Blessed Lord and Saviour, of whom *Cassin* saith, *That he did not take his flesh of the Virgin Mary*, and that he was not made of the Seed of David. Now because Mr. M. had written a Book to confute this error, wherein it doth plainly appear, that the said principle is Heretical and dangerous, as you may find at your leisure in his said book, Entituled, *A Cure for the Cankering Error*, to be sold at the Elephant and Castle near the Royal Exchange, the price a shilling, well worth the money and reading; For which Book, *Cassin* at this Assembly, endeavoured to engage the whole Assembly against M. M. and also had prepared something in writing in the nature of a charge against him, in order to bring him under the Censure of the Church.

And for this reason I conclude that he did not own these Brethren, because all of them were on Mr. M. side, a small party that were of Mr. C. Faction excepted.

But whether he would not have me therefore to appeal to this Assembly

sembly I know not ; but this I know, That whereas the Question was put to one of ~~Matthew~~ **Cassings** right hand men, by a Worthy person, why my case was not heard and determined by the Assembly, the reason and answer was this, (to wit) because their business was so much that they had not time for it : This I say I know to be an untruth, but this he might honestly and truly have said, that had it not been for his erroneous principle, and quarrellsome humour, there might have been more time spared and better spent. Again, I suppose that the great reason of his unwillingness that it should come to a hearing at *London* was, because I have declared my Resolution (that is to say) that I would have it so publick, that whom I pleased should be there present.

But however, if the reason why my case could not be heard and determined at the Assembly, was want of time (as it was not) or that it could not be done, because Mr. C. adherents would not be there; therefore to prevent the like excuses, *These are to Certifie all persons whom it may concern, that I do resolve to make my Appeal to the next General Assembly at London, which will be about Whitsuntide next, according to their agreement ; and in the mean time (I calling all in the world there to prove if they can) that I have willfully or knowingly done wrong either to man, woman, or child, or that in any case I have been unfaithful to any that have relyed on me ; and also to prove if they can that I ever despised Admonition or the Admonisher for any sin committed against the most High God, or that I ever did design or practise any thing of revenge against any person ; or that I have refused to be reformed in any thing by which I have transgressed any known Law, and therefore to the Assembly I freely refer the case, where I hope they by doing justice will clear themselves from being guilty of any such acts of Usurpation and Tyrannical practises, as now they are censured to be guilty of by many sober persons (of the better sort, notwithstanding they are justified by the baser or common sort as he called them) And also will do me justice according to the unerring rule. Yet notwithstanding all that I have said, if according to what was proposed by the Assembly (viz.) six Officers to meet together to hear and judge of the matter, whom I shall chuse as they said I should ; I then in the mean time shall consent thereunto, Always provided it may be at *London*, and that I may bring with me to the meeting whom I please. And in the mean time I humbly beg all persons to whom these lines shall come, to have charitable thoughts of those who in the Profession of the Truth, in this cause are wholly Innocent ; for it is undoubtedly as great an evil for them to despise and condemn the Innocent, as it is for me to conceal the danger and erroneous Principles of a Seducer.*

Some other Acts of Usurpation I cannot but mention, whereof this is but one (to wit) his forbidding me to be a Peace maker between Neighbour and Neighbour, when in the way to ruine one another ; In which work I have been often concerned. This also was an offence unto him, notwithstanding he nor any other can honestly say that I ever did knowingly do any unjust thing, or knowingly committed any sin thereby. Who this New Lords Assistant or Council is, I need not determine, but doubtless he is no friend to Peace nor Peacemakers.

Again, when at that Meeting in which he accomplisht his design against me, he also in the face of the whole Congregation, sharply rebuked me ; because sometimes, although but upon occasion, I kept company with *Great Persons* (as he called them) this also is contrary to his *New Law*, notwithstanding he nor any other can honestly accuse me or them for any disorder thereby committed, but this did he do as though they had been a company of Strange kind of persons dangerous to have any converse withal ; Notwithstanding he knew that those persons, of Quality are both *sober, honest, and of good report*, and well deserving their places of Authority, and the love of all honest men, for that they are *favourites* to that which is *good*, and punishers of those that *do evil*.

Now why he should have such an Antipathy against great persons, that it should be contrary to his *New Law*, for those that are under himself to be in company with them I know not, but surely if their great Estates and Authority were *removed*, and they in all points *equall* with the *Common* sort, and his *own* new Arbitrary Government *Established*, then I do believe he would permit them to be *Companions* fit for him and his Confederates, *Provided*, they with submission, came under his new Government, however in the mean time the baser or common sort are more necessary and useful for Usurpers, than those who are in place of Authority, and faithful therein. Now if he shall pretend, that what he doth in this case is upon a Conscientious account, and that the knowledge of it to be his duty to God, did constrain him thereto, and that the Throat of his Conscience could not swallow these small things, yea so small as not to be seen or heard of in all the Book of God. I that am false in my judgment, but if true in his own, How then comes it to pass that he can swallow far greater things, yea as great as Cammels in comparison of the other ; for he can swallow Covetousness, Fraud and Deceit, all in one Morsel, as doth appear by his owning and allowing one of his supporters, who with himself thought fit to punish me with Eternal Misery, for coveting a Patent (as he calls it) which no known Law forbids, by which I covet not take any thing that is anothers proper

per Right. But this Confederate *having a good estate in Lands of his own and a good Trade besides*, is not content therewith, but unlawfully covereth another Trade, which is his *Neighbours lively-hood*, and so makes use of both; And when they perceived that their lively-hood was diminished thereby, they to secure their proper right and priviledge, caused the said Covetous person to be *Indicted* at the Assizes; but he to secure himself, deceitfully puts himself an *Apprentice* for a Term of years to one who was of the same Trade, who lived near twenty miles distant from him. And now notwithstanding his *Estate*, which is sufficient to keep him, yet will he become a pretended Servant and Bondman, in order to defend and maintain his Covetous practice, on purpose to enrich himself, and as it were to rob his Neighbour. Now whether this be not *Covetousness* and deceit, and contrary to a known Law, I leave it to all for to judge; yet nevertheless, this narrow throated tender conscience of his Lordships Grace, can swallow this without asking any question, whether it be to the dishonour of God, or his Truth; all which considered, judge ye whether what he did and designed to do in the other case, were not for his own Glory and Renown, and not for the Glory of the most high and holy one, as he would pretend.

But further to demonstrate his being guilty of partiality in the highest degree, as may appear thus (that is to say) by his practising all the ways and means he can to accomplish his malice and revenge against a person that disowns his and their unmerciful proceedings against me; and in order to deal the like with him, he laboureth to find an occasion against him; and having found one failing unawares committed, which might have more honestly beed born with, then many which he and they do connive at, and allow, seeing he did acknowledge his failing with Humility, yet notwithstanding he must be, and was publickly rebuked, and further threatned to be *severely* dealt with; Nor could his Lordship accept of his Humility, because it was not *really* from the heart, as he saith, (But how he should know the secrets of hearts I know not, although he pretends to it, but this I say, if he have such an Inspection as to know what is in the heart, why then did he, *unknown* to the people within doors, creep into a house and stand behind a Wall to hear the secret discourse of two Women) But this failing of my friend not being sufficient, his Lordship hath sought out other Inventions whereby to make him odious, and to cast him out of their Synagogue, and will not now leave one stone unturned; for why, he hath now *sin- ned* against one that cannot be reconciled, (to wit) his own self. For as in his conceit it was committed against the most high, it might have been born with from year to year, as you may observe. But now the case is altered, and his Popeship is now offended, and *severely* this Offender

der must be dealt with; and to work he goes from one house to another, as it were with threats in one hand, and flattery in the other. And the better to accomplish his design of revenge, he *knowingly, purposely,* and *designedly* did tell a *lie* of his own making, as may be made appear, and all this to make a discovery of some secret sin, which his Lordship had reason ten years ago to believe was committed if at all, and yet all the time since as it was a sin against God, it was born with ease, although in his own apprehension it was true. But now doubtless to his greater trouble he finds it false, and the party Innocent; Yet nevertheless, because he takes my part, he must be *severely* dealt with. But further, to make his conniving and his partiality more plain, and that it may appear that this his great care to discover sin was but to defend himself and his acts of Wickedness from being brought to the light. Another of his Confederates, who is highly oblig'd by his Lord to stand by and defend his Master at a pinch: at a certain time this person, who in a dissembling manner did pretend great Love to me, but plaid *Jack on both sides*, so far as it might do service to his Master, (This is that person to whom I first read my Book, of whom I make mention in my Epistle) and so it was, as I by good hands am Informed, that this person upon the Road had tired his Horse, and having so done, he beat him with such cruelty, which caused a person to send a Messenger out of his house to tell him, *That a merciful man would be merciful to his Beast*; but instead of moderation, he abused him the more, and fell a Cursing, and said, a *Plague of God* take him, he can go, but will not with a *Pox* to him; using other ungodly expressions to the Spectators, who are credible persons, and will testify the Truth of it; and although his Lordship had knowledge of this disorder from some of the Spectators own mouths, yet notwithstanding all is by him connived at, and he only justified, and they in his account are all Lyars; Judge now if this Information had been brought against this Member that is disobedient to *himself*, would it be welcome News, and easie to be believed?

But Sirs, why may not he who was so wicked as to beat and abuse a person, whom he loved so, as to own him to be a Brother in the Lord, and yet several times did smite him with his Fist, until such time that the poor man was constrained to strike up his heels, and all this he did, because the man would not willingly do a thing one way, because he could do it *better*, and with *more ease* another. Certainly, he that without cause can do thus wickedly to his Brother whom he loves, may do much more to his abused and tired out Beast which he hates.

And as touching his Lordships dealing with him, for abusing his Brother, and somewhat of another *Nature* (which out of a desire to regain them, I shall forbear now to mention) it was very gently and sparingly

as I am informed; therefore it is not strange that he should hear with him in the other case. Furthermore, touching this person that abused his horse, he seems to be a very Religious man as some may suppose, for I think he serveth no less than two several Gods besides the most high and holy one, (that is to say) The Lord Cassin and his own Belly; as thus, first you must note, that upon a Religious account, as he pretends, he cannot eat nor drink with me, nor would not from time to time, not because any thing of sin was proved against me, or that it was because he was more zealous in the observation hereof, because it is commanded of the most high God, but rather because it did please his Idol God (to wit) the Lord Cassin, as may appear thus, at a certain time he and I coming to my Quarters in London, I being hungry, asked the Maid for such Victuals as the house did afford, his Belly-god pinching him, he said, *give me some too*, and so went up Stairs into my Chamber, and there at one Table, and a very little one too, we then could eat and drink together, at which time a Friend cometh up into the Chambers, and was very joyful to see us eat and drink together at so little a Table, but said this Religious person, I'll warrant you he will laugh at me for this hereafter, but since that time he hath recovered his Zeal to his Idol again, and now he will neither eat nor drink with me, yet notwithstanding he hath not repented of this his sin, as it is a sin committed against the most high God; for since that time I have told him of his behaviour in this case, and that in the hearing of another person, he then said, *he could do so again*, theretore I conclude, that which he doth in this Case, is not in obedience to the true God: But now may some say, you seem to signify that he is an Idol, and that he is idolized by them; to this I shall say more hereafter, when I have done with his conniving and partialities which may further appear. For some that do not adore him, as others that are more fit for his turn, if they through Infirmities commit or fall into any evil (as I think none may boast that they are free) let the matter be as private as it can, and for their sin as penitent, as through grace they may, yet notwithstanding he will make them as odious to publick view as possible, if they refuse to do according to his own will, yet if one who is his beloved favourite should commit with one whom he loveth not, or at best but very little, Let the case be as notorious as it will, yet it shall be concealed, and the worst shall be favoured for the sake of the one that he loveth best. Although the Fact be as it were posted up for the publick view of all, and that there be a necessity of Marrying her to some body, So that the Beloved, and he that is not Beloved, must now by the care of the Brethren, go from one place to another to get them Married. And although he the said Apostle was informed of this disorder, yet notwithstanding, he never in publick re-

buked them, until the early great Belly discovered the Fact, and then very gently too, but that in the mean time he did not deal with her in a Corner, I cannot say, now if he had not been partial, I wonder why he had not dealt with or publickly rebuked this new married man, who was at that very meeting when he practised his revenge against my self, I am confident it was not because he had nothing against him; for he and others did discourse of other things they had against him at that very time, for which Mr. *Cassins* displeasure was sufficiently signified against this man; But if he had been blamed or dealt with for that which was notorious, then the discredit would have reflected upon his great beloved Favorite; but why she should be the object of his love more then others I know not, but if he had known her to be better than others whom he hath insulted over, I am perswaded it must be otherwise then in the way of Regeneration.

There is an old Proverb, *Kissing goes by favour*. But suppose an honest Widdow or Maid should marry with one that is not in fellowship, be he of the Church of England, Presbitery or Independent, and notwithstanding he be of a more honest life and conversation than he that was faine so marry his own Favorite; yet for this thing, according to his Law she shall be accused as an offender, and no humility to be accepted of, but excommunicated she must be, and she not to be forgiven to the hour of death except they part, or he be converted to them; but in the mean time, she is to be adjudged to live in Fornication, and so their children are Bastards: but this Doctrine is opposed by the Congregations in London and elsewhere, and by what Authority he doth maintain it, I know not; but this I, with others, do believe, that persons fearing God, ought to match with those that do agree with themselves therein, if they can to their contentment. One thing more is observable which is this, that before this meeting he had certain knowledge of this disorder and yet at the meeting signified that he was ignorant of it.

But to smooth up the matter, possibly he may pretend, that the cause of his bearing with this Female Favorite was, because she was his nearest or dearest Kinswoman, and therefore this thing was suffered without publick rebuke contrary to order for publick Sin. To which I answer, that if the Case be so, and this sufficient, then it may be concluded, that if a man will but purchase a Kinswomans favour of him, he then may keep a Concubine without any publick rebuke. But to all this I know, that some, whose eyes are blinded with Idolatrous zeal, will yet say, that I do not well to censure him, for say they, I am *CORFIDENCE* that he hath boly good ends in what he doeth, and that he *designs the good of all*. To which I answer, so did others as honest as himself pretend, and that without doubt Pope *Clement the first*, did as soberly and seriously pretend

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the same thing, and those that idolized him, did believe that he designed the good of the Church, when he made *pardons* and *Indulgences* saleable, for seeing, said he, that one drop of our Saviours blood had been enough to have saved all mankind, and yet that all his blood should be spilt, he perswaded himself that the overplus was given as a Treasure, to be disposed of by the *chief* Officer of the Church.

But say you, these things are not according to the Law of God and the holy Scriptures, which we own for the unerring Rule, and I say, so is not Usurpation, Tyranny, Rebellion conniving at sin and partiality, the Case is as broad as long, sin is the same think among the Baptists where it is allowed of, as it is amongst the Papists, whom you condemn and separate from. What think you of it when a man shall be thus publicly charged with cruelty and cursing by *many creditable* persons, and yet connived at, whilst another man hath spent all his days, so as to commit scarce any publick evil to the dishonour of the Gospel or the Church of Christ as ever yet was *proved*, and yet that an Accusation should be received and credited against him and that from the mouth of *one* person, and he one of the world too, and doth speak in his *own* Case and for his *own* Ends, *all* that he saith, is not this partiality, I leave it to all the world for to judge.

But forasmuch as I am blamed by some of my pretended brethren for calling them Idolators, I must confess it is very ill done of me, if it be not true. But if I can make it appear that they do give more homage to their new Lordly Officer, than they give to the most high, I suppose they, not I, deserve the blame. Now that it is so, doth it not appear by this (*viz.*) one of his chiefest adherents soon after they had practised their Tyranny without any the least shew of mercy. I at a meeting at this mans house did take an occasion to interrupt him in his discourse, and said that they preached one thing and practised another, he having not wherewith to defend their practise declares publicly that I had lived in transgression these several years, but would name nothing, and (said he) I have convinced you thereof, and yet you have continued in it; and further said, that I deserved to be excommunicated for that very thing; now Sirs, I pray observe, that if this dangerous thing, without name, which he accuseth me with, to render me odious to the people, were true, and that he knew it to be so, which if not, is he not a liar and a false Accuser of his Brother; but if true, pray Sirs, how hath he done his duty, have we not often been both at the Lords Table since that time? have we not eat and drunk several times to our greater condemnation (if it be as he said) I pray sirs observe, all that could be swallowed up very well notwithstanding it was to the great dishonour of God and tending to the damnation of us both.

Now all this he can suffer without the least disquiet of Conscience, doth it not therefore appear that he is more zealous to do the will of his new Lord, than the will of him that is in Heaven; if not, why did he not rebuke me before this time, and disowned to have fellowship with me if I was obstinate, but that the thing for which he condemned me, was a sin (as doubtless he would have the people to believe, it was a most intolerable one) I utterly do deny, and also do affirm, that he never did convince me that it was so, and therefore I leave the Reader to judge whether he be not a liar and an abusive false accuser, for saying that he did. Again, if I did confess it to be a sin, and yet to his knowledge I did live several years in it, why then did he not admonish me according to order? but inasmuch as he did not, I pray what condition is he in by neglecting his duty, and having fellowship and Communion with it; if, as he said, I deserved excommunication for; the case was only this, A certain person from year to year was often a Trespasser upon me by his Cattle lying in my Corn and Pasture, which said person, at a certain time, dealt dishonestly with his own Brother in a Case that was injurious to my self also, by which means I was provoked the more to require Satisfaction for the wrong which he did unto me, his Cattle at that very time lying on my Corn, and because I did take money of him in satisfaction of all the injuries that he had done me for the time past. And notwithstanding I never troubled him, nor in any wise hurt or abused his Cattle, nor did take half so much as the damage did amount unto, yet for this I am accused, this is the whole case, and for this very thing, I in this pretended charitable mans judgment deserved to be excommunicated: certainly this pretended loving brother must believe that excommunication extends no further than to Purgatory; or if he believes it reacheth further, I then do believe that his brotherly charity is turned into that love which is of a hellish nature.

But this of the Story I cannot forget (*viz.*) That as the thing in his conceit was a sin by which I dishonoured God and wronged my Neighbour, yet he never tells me I deserved this punishment until I had displeased his new Lord and Master; so that sin committed against God may be born with several years without rebuke; but a pretended sin against this new Lord cannot be suffered nor born with one whole day; doth it not therefore appear, in his conceit, that this Lordly person is equal, if not more than equal with the most high, which is most horrible blasphemy to conceive. Now judge ye which, in this loving brothers conceit, was the greatest sin, my sin against God, or my sin committed in refusing to bow to the Image which they had set up, whose Law forbids to buy and sell, so that of the two he serveth his Idol God rather than the true.

Bear with me, I pray you, oh! my pretended loving Friends; you have your Infirmities as well as I, know you not that I was not *suffered* to treat with you in place convenient, surely if I had, there should not have been occasion for this thing, especially if your New Lord had been honest; but he proving to be an Usurping Tyrant, and you to be his Confederates and adherents to him, and all other lawful means for Reconciliation, by me offered, being by you scornfully Rejected; I therefore, according to my duty, to convince you of your delusions, shall take the boldness to speak a little further.

And therefore further, to shew wherein your Idolatry doth appear, as thus, when this your New Lord had declared that Patents were of the Devil, and to be of that damnable Nature, so that according to his New Laws, none might justify them upon pain of suffering his High displeasure, which in his and your judgments, is punishable with no less than eternal Damnation, unless they submit.

He having thus seduced the Brethren, one who is very often a Preacher amongst them, being asked the question, what he thought of their proceedings against me, and whether he thought Patents were such dangerous things, to which he answered and said, *He could as freely steal a Horse as to have a Patent.* I pray Sirs, observe how great Zeal appears in this *Deluded* Person, for the observation of the New Laws and Precepts of this his New Lord; for rather than to sin against, and transgress his Commands, he had rather sin against, and transgress the Commands of the most high God, in such degree, as to incur his Wrath and Indignation; for do you not know that by stealing, you transgress both the Law of God and good Men, and by the transgressing of these, do you not know, that you endanger your Souls to damnation together, with the loss of your Life and Estate, and will you do this rather than sin against or *displease* your New Lord, and yet is he not your Idol, Judge, oh ye that are not seduced!

Again, another person who was not at this Meeting, to whom I said, that this New Lord was an Usurper and Tyrant, &c. To which he said, *I do not, nor cannot believe it*; to whom I replied, and said, That if it be not true, then I am the Liar, and have done him greater wrong, and it is impossible for me to give him satisfaction, nevertheless said I, it is my duty to acknowledge my sin, and to desire mercy, is it not? yea said he, it is so, but said I, suppose that all that I have said be true, and that I prove it to be so, how then? ought not he to do the like? Now to this take notice, I could not by all the means I could use, get any answer, though I often provoked him thereunto, do not all these things prove that you Idolize him in a high degree, or otherwise that you believe he is *Infallible*, and cannot erre.

Again, another person, who at the last Meeting that I was at, before they thus dealt with me, called me to go with him, and being at a little distance from the people, he then standing still said nothing to me, I therefore said to him, what hast thou to say to me, he answered with a soure countenance, and said, *I am sorry that your Condition is so bad, and said he, it doth exceedingly trouble me that you cannot see it*; I pray said I, what do you mean, he answered, the Patent, To which I replied, why? how doth it offend? said he, it doth offend every body, wherefore shall I name any, To which I said, That to my knowledge that was not true, for it did not offend every body, no said he, that's true, well said I, who then doth it offend? he answered, The weak Brethren, then said I, which of them? he would not at present tell me, but through much importunity, he told me who they were, and that was Matthew Cassin, and that person that said I deserved to be Excommunicated for taking mony of a man for wrongs he had done, and these two who are the most knowing men, and able to Preach too, and deceive the honest weak Brethren; but as for those who were really weak upon an honest account, and conscientiously were oppressed or grieved by it, I never yet could find or hear any to be amongst them to this day.

I then put the Question, saying, what hast thou to say against it? to which he said, I do not know what a Patent is, nor what it means, To which I replied, I am sorry that thou shouldst be so weak as to be under so much sorrow and trouble for that which thou knowest not, nor dost understand, yet could he not, but must believe that it was but a very bad thing, and why? because he must believe as his Popeship believes, and do as he commands, and who more zealous and earnest against me at the time appointed for the Condemnation of Patents. Now, if this man had not been more zealous, for the Adoration of his New Lord, than he was to do the Will of the most high God: Why should he be so urgent for to punish me in Hell for that which is no Transgression of the Law of God, what think you of it Sirs? Hath not this Idol eat up all love, and swallowed up all mercy and compassion; for doth it not appear that Transgression committed against this New Lord is unpardonable; and doth it not plainly appear that he in their judgment is Infallible; if not, why do you do these things without any other Rule or Scripture authority, and that before it was proved that I had transgressed any known Law of God or the King, or that I had wronged any man; I therefore demand of you (O ye my pretended tender loving Brethren) whose Majesty I have offended, that my Soul must be offered up in sacrifice to pacifie his Wrath and Indignation; If he be not the true God, was it not your Idol? Thus they feared the Lord, and served their Idol, and yet will they lean upon the Lord, and say, Is not the Lord amongst us, and no evil can come upon us.

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But one thing more which is not altogether impertinent to the case, take as followeth, One person more, with whom I was very conversant, who was at both meetings, In which their infallible Apostle practised his design against me, and notwithstanding he (as I hope) is a man as honest as any amongst them, were he not seduced and deluded, so as in all points to please his Idol, for notwithstanding he never did believe nor could charge the thing to be unlawful, or that it was against the mind and will of the most high God, yet when he was at the solemn adoration of their Idol, he not considering that he should do, as he would be done unto, did give his consent to this horrible cruelty, and from that time is become a great defender of his Idols Tyranny; and such is the force of his delusion, that he is constrain'd to believe that what his Idol saith, is as Oracles, and therefore cannot but express the strange alteration of his whole mind and affection. And now in his judgment I ought not only to be damned for opposing his Idol, but also to be hanged, drawn and quartered; for said he to me, you never had had your Patent, if you had not *stole* the Seal, To which person, I say, I do not remember that I at any time was reputed or suspected to be a Thief before, nor yet known to be an obstinate offender of the most high God, nor of those who are his faithful and honest people, and yet will you think it pleasant for such an one, if you were the party your self, to be hanged, drawn, quarter'd, and afterwards damn'd for ever: But shall I be angry with him, no, I will not, but sorry I am, and pity him I must, because he cannot see his strong delusion.

But possibly he will say, no I would not have a man suffer death for such a thing; To which I answer, that if he were not strangely deluded and seduced, he then would say, that it is much honeste to hang a man for transgressing the Law of a King, than it is to punish both Soul and Body for ever in Hell, for transgressing the Laws of him, who is no less than a Usurper, Tyrant, and an Idol, and that before you know that you have any command from God for it, or that you know that the party accused, is an obstinate offender of God, which indeed no person in the world can prove. Now my beloved, observe whether this his, and your practise and principles, be not the same with his brethren beyond the Seas, who command the ignorant to believe as they believe, and do as they bid, and whether he hath not so far deluded you, as to put you upon such practises as do justifie the Church of *Rome's* usurped Authority rather than the Church of Christ, whose government is according to Scripture authority, let him that readerh judg, and though Hypocrite like in words he doth disown them, yet how can he honestly disown them when both he and you act by the same authority: And though at a distance he may call her Whore and Harlot; yet if she

be so, is it not clear, that in matter of fact, he hath committed Fornication with Her, by approving of her corrupt and wicked wayes?

And therefore now my beloved, you may no longer wonder that he should have *Communion* with *Idolators* and *unclean persons*, rather than with those that keep themselves from Idols, and approve of Letters Patents; for if Idolatrous zeal hath not blinded your Eyes, you may see that he himself is an Idol and a Fornicator, and hath fellowship with Idolators every day.

But whereas some of you cry out against me, for saying, *That he is a false Apostle* and doth *contemn the Authority of all that are above him*, I am therefore apt to conceive some *objections* will be raised, or *shifting excuses* endeavoured to be made by this Lordly Usurper, to *wave* or *deny* what he hath said or done, notwithstanding all may be proved by many persons, if they were enjoined to speak but the Truth of what they know; (*viz.*) his saying, *If there be a Statute for it, what is that to us, what have we to do with the Laws and Statutes of Men?* That Patents are of the Devil; And that he could as freely have *Communion* with *Idolatrous* and *unclean* Persons, as with that *man that should have a Patent*; Nothing of which was opposed by you, although, all those expressions savour strongly of contempt of All Authority whatever, and seem directly to oppose that Precept of Peace, Loyalty and Obedience enjoined by the Apostle to all true Christians, 1 Pet. ca. 2. v. 13. and 14. *Submit your selves to every Ordinance of Man, &c.*

But possibly he will alledge, That several persons of good quality subscribed their hands against me in procuring the Patent, To which I answer, that those worthy persons opposed my proceedings only upon a mistake, and the false Informations of one or two Conspirators, and that some of them since they came to understand the truth of the matter, have freely declared to me, in the presence of several persons, that they were sorry they did appear against me, and did now believe it was both just and right for me to enjoy my Priviledge.

But suppose he should deny the truth, and say he did not affirm that Patents were of the Devil, then observe I pray, whether it doth not appear very plainly by his actions in the very Case of the before mentioned Covetous Person, who is suffered by Deceit and fraud, unlawfully to exercise or enjoy his Neighbors priviledge or Calling; for notwithstanding they know it is contrary to all Law, yet in Contempt thereof, he and his covetous practises are allowed of.

But suppose this covetous person should have obtained a Patent from the King, whereby he might enjoy the Trade or Livelyhood of other men, then according to his Law, it must come under the same condemnation; so that it appears evident, That 'tis Patents, not Covetousness;

Patents not Fraud; simply Patents, not Deceit, that is the forbidden fruit of him whom you adore. Again, if he did not condemn Patents abstractedly and meerly as such to be of the Devil, why are Patents worse in his conceit than Idolatry and Uncleaness? but if you should say, That you condemn me for justifying of Patents, that by false information, and so to unlawful Ends were obtained; I answer this cannot be, for I ever said, That if any other Persons did make the Discovery before my self, then it was their Priviledge and not my own, and that in such case my endeavours had been evil; since (as I always declared) Patents are grantable only to the first Inventors and not otherwise, and that if it could be proved that any person before my self did find out the thing I should immediately desist. Again, if Patents, were not of the Devil, in his conceit, why should he condemn me for justifying of a Patent? and not because I endeavoured to secure the thing it self, but judged it lawful for me to prevent other Persons of cleansing of the Seeds, and also did justifie me for ingaging my Servants by promise not to cleanse the same, or to instruct any other therein; Therefore, most plain it is, That my withholding persons from doing the thing, is not the Sin or Evil, *but* Patents, and Patents simply that is sinful, and of the Devil; if not, why is not one means lawful as well as the other, seeing they both tend to one thing and one end.

Furthermore, if he did not judge Patents in themselves to be of the Devil, why should he and you upon deliberate consultations agree, That it should be unlawful for any Brother to Buy or Sell for him that should have a Patent? Whence it must be concluded, that either Patents or this your Apostles practise must be of the Devil; And what he hath done, is either to please the most High God, or himself; If you say it doth please the most High, I demand of you to prove it.

But if you will say, *That it was his and the Churches Duty to practise these things only to satisfy the Weak Brethren and Common sort of People*; Shew me your Commission for it; if not, then give me leave I pray to shew the danger of this seducing Error, which you conceit is a *righteous and charitable principle* to preserve peace, love and unity in the Church; to which purpose be pleased to consider, If a person that shall obtain a favour of a *Prince*, or do any other thing, which the weak Brethren may interpret or call an Offence to them, may not be suffered upon pain of Excommunication or Damnation, which is all one in your sense; whether the thing for which they are offended, be lawful or unlawful, (as your new Law-maker hath asserted, and endeavoured to prove to be, as you well know to be true) observe then, I say, whether this be not a Stirrup to mount himself into a Saddle of Supremacy, or a foundation Step to exalt him into the Seat of the highest Dignity and Authority;

thority; so as that all from the King on his Imperial Throne, to the meanest Subject, must Truckle to him, and be in subjection under him, and his pretended weak Brethren, and Common sort of Men, since no person may offend them in any Case, upon pain of Excommunication, nor oppose his Lordships Design, *he* having the *commanding* power, and the *weak Brethren* on his side; for they like so many Children are easily perswaded and deluded by their Strong Lord and Master.

This must needs open a wide Gap for all kind of Usurpation and Tyranny, and makes *Excommunication* meerly an Instrument to gratifie the malicious revenge of a private person on his Brother, under colour of offence: For if any one displease his Lordship, who hath the commanding power, he then may make it his work (and who shall hinder him) to render such person and his Case as odious as he pleaseth. And at this work he is not a little Arch and Dexterous, but can *forecast* his *devises* so as to accomplish his Design, and when he hath thus, by his subtilty, instigated the weak Brethren against the person whom he resolves to Crush, then they must declare that they are offended, although they have nothing to say therein, nor do understand the matter, However having declared against the party or thing according to his pleasure, and the words by him put into their mouths, *he* then assembling again with these his weak Brethren, and in the Congregation makes it his business to engage them also against the person, for that he lies under the most abominable Crime of accepting a lawful favour from a King, which is an offence to the weak Brethren; And for this offence without proving the matter to be any Breech of the Law of God, the party must suffer Excommunication, and had He but the Priviledge of a Torturing Inquisition, all that dare oppose his Designs doubtless should be sure to be (according to his own word) *Severely dealt with*.

But to proceed in his disorderly Order; you must observe in the next place, That he himself is to manage the Tryal between the supposed Offender, and the pretended Offended, though the quarrel be still his own, and the thing designed only to bring about his Revenge, or what pleaseth him best, which he is able to manage without Controul as you well know, for by his *twenty years Prerogative*, he will not suffer the Case to be debated between the Offender and his Accusers, and those of the Court, nor is it necessary in his Government (though prescribed in Scripture) that the weak offended Brother should endeavour first by himself, and afterwards with one or two more to admonish the Offender: But such is his Arbitrary Order, That the Party accused shall never know who his accusing weak Brethren are, nor do I know to this day, though I did several times demand the same.

Having thus settled his absolute Government, wherein *himself* in effect has

has Authority to all, viz. Accuse, Judge, and Condemn, whilst all the rest are silent, or speak according to his pleasure, not daring to oppose, so as to take the Prisoners part, upon pain of damnation: What then, I pray, shall hinder him from exercising his Usurped Authority, and making his Tyranny and Cruelty, his unlimited Power and greatness known, so that he may as he lists prosecute his Revenge against those that will not *ADORE* him, (the refusal whereof, I verily believe was my great Crime.) He therefore calls a Court, Commands one of his Subjects (as he thought) to appear before his Lordship, and there accuseth him as aforesaid for accepting of a lawful Favour from a King (but subtilly pretends it an Offence to the weak Brethren and common sort of Men, as he calls them) "This thing, saith he, Is odious and abominable, and according to our Law unsufferable, *Whoredome, Fornication, or Idolatry*, We allow of, rather than *This*. What sayest thou? Thou mayst plead for thy self, but 'tis to no purpose; For if thou hast offended me, and my deluded weak Ones, thou shalt know, that I am thy Accuser, Lord and Judge my Self; and thou must not expect any benefit in this Court, by pleading thy Cause, with any others besides my self; For it is my Priviledge, and hath been so these Twenty Years, and, What, Do you think I will loose it now? And then, after an *insulting* manner, render such an one as odious, as malice and a lying Tongue subtilly can express: As you may likewise well remember; All which perhaps Strangers may suppose to be only a Chollerick fit, and that he speaks in passion, but I must therein undeceive them, for I would not abuse him, I think all the world cannot put him into the least shew of Passion, and that *Matchiavel* might have been his Pupil in the Arts of Dissimulation; He salutes you as *Joab* did *Abner*, with a Kiss, and all hail my Brother, but at the same time sails not to smite you under the fifth rib: In brief, he kills you with pure kindness, and under pretence of the highest Love, makes you an example of *Sober Revenge*; By which means he so far deludes the poor weak Brethren, that they cannot but believe, whatever he doth is for holy ends.

But further, observe, I pray, *Whether this great pretended Charitable Principle will lead*: If the Case be so, That whoever offends the weak Brethren, must be condemned, and that they may be offended with persons for doing that which is *bonest* and *lawful*, and meerly of a civil nature, (as he saith they may) then suppose that the Church did consist of the greatest number and strongest party in the Nation, and that the Baser or Common sort, as he calls them, whose part he hath taken, were agreed, and this New Lord their chief Conducter, Commander and Law-giver; And the weak Brethren, through *his Instigation*, or otherwise declare, That it is a very great Offence to them, That the King

should have his *Crown, Dignity and Prerogative*, and all Persons within his Dominions to be *his Subjects*, and therefore they cannot but be offended till he hath otherwise disposed of the same (for the wearing of Gold, Silver and Ribonds, he hath already voted insufferable ; And as we say, in the vulgar Proverb, *If his Cap be made of Wool*, he shall pay the Debt ; so if his Majesties Crown be made of Gold, It seems he must submit, or be dealt with) considering I say, you are not to have respect of persons in judgment, nor any amongst you, *dare* make opposition upon pain and peril of *Excommunication* : What I pray, what may the King do in this Case ? for as he is a member, he may not by your Law, offend a weak Brother upon pain of suffering Eternal Damnation (if he believe as the Church believes ;) and also to resist the Commands of this upstart Lord Ecclesiastick, he may not, because they are the greatest number, and at his request must prosecute with the greatest force and vigor.

Again, what if the weak Brethren should take a fancy, or be perswaded to make a King of him, who is *so* humble, *so* holy, and always *ready* to please them, by making the rich and strong *submit* to his and their own wills and pleasures, would he not say, within himself, *Ob ! this is pleasant*. But suppose (as the Popes at their Election) he should pretend himself unwilling, and with hypocritical prayers (and perhaps Tears, but of joy) seem to beg heartily to be excused, yet at last rather than offend the weak Brethren, he must yield and give them satisfaction ; For may he not say, It is better for me to be a *Rebel*, than be damn'd for offending the weak Brethren ; I cannot in Conscience deny, it is my *duty* to accept it, when they will not be contented without it, &c.

But possibly it may be objected, and said, That I am upon the *Extreams* in this supposition, and speak of things so far from being heard of heretofore, or apprehended hereafter, that they are wholly unimaginable, To which, I answer, that in some measure, the like hath been practised by *John* the Taylor, King of *Leyden*, and that to the great infamy and abuse of many innocent, honest and peaceable Professors to this very day ; Be not therefore *over Confident*, but know that wiser men, and I do believe, no less strict, holy, and zealous then your selves, have been deluded and seduced ; For, *Zeal without true knowledge is most dangerous* ; I will only give you one instance, in that godly man *Arbington*, who was learned both in *Scripture* and *Law*, and a very sober, conscientious, religious person, yet he and another being *stronger* in zeal than *Judgement*, were so far deluded and seduced, as verily to believe, That one *Hacker* (by reason of his great protestations of holy *zeal*, for Gods glory, and the Churches Reformation) was the most holy man that ever was born (the Lord Jesus excepted.) And secondly, that he was immediately sent from the Lord in Heaven, to prepare his way

way before him, *To deal severely* with all opposers, and doe great things for such, as would be conformable and obedient to their Lord and Saviour. And thirdly, That the said *Hacket* should be Emperor of all *Europe*, and all other Kings and Princes be in subjection to him; Nay, further, in short time they proceeded to that height of blind zeal and impiety, That by such delusions, they were led and constrained to go into *Cheapside*, and there openly Proclaim him, the said *Hacket*, to be the Lord Jesus come from Heaven, and that in such a place people might find him.

Lastly, when they all three, to wit, the Seducer and the seduced, were apprehended and sent to three several Prisons, that they could not see each other till they were brought before the Queen (*viz.* *Elizabeth*) and her Honourable Councel, where seeing *Hacket* again, this poor deluded *Arthington* posselt with a transport of *misplaced* zeal, could not refrain, but fell down to him on his Knees before them all, saying, *God save the King of Europe*: Nor could he be dispossessed of this Spirit of Delusion, till he heard, that the said *Hacket* was executed, and those wretched and blasphemous Speeches he uttered upon the Ladder, *viz.* *If there be a God in Heaven, he will rid me out of these Villains hands; If he do not, I will pull him from his Throne, and within few days destroy this City with Fire and Brimstone*; meaning *London*, for you must note, This poor seduced man, did believe they had not power to put him to death; This news coming to *Arthingtons* Ears, he was immediately dispossessed of that seducing Spirit, and through Grace recovered out of that wretched estate, and became again a very godly Man, but his Companion (whose name was *Coppinger*) when he heard of the Villain *Hackets* desperate end, fell distracted and dyed mad.

Be not therefore, my beloved, presumptuously confident; but beware, I pray beware, how you close with, justifie, or defend any usurped Power, when there is no Scripture Authority for it; Remember that this *Hacket* was altogether as great a Pretender to Holiness as your Seducer, See the Book intituled, *Arthingtons Seduction and Repentance*, and although the Story seem strange, yet most true it is, and acted in *London* no longer ago than in the days of Queen *Elizabeth*.

Now my beloved, if you find, that he yet will justifie, or endeavor by deceit and subtilty to excuse what he hath wickedly done, let not his former righteousness be regarded, until by plain demonstrations, he shew that such his Evil is repented of; Keep close to your unerring Rule, the Divine Word, for otherwise who knows into what *Extreams* you may run, which brings me back further, to answer your aforesaid objection, *That I am upon the Extreams*, As to what I have supposed was possible to be accomplished by this pretended holy Politician, and those his

his weak Brethren, if power and opportunity were not wanting ; For I pray, what shall hinder your Extreams in Action, from answering my Extreams of Imaginations ? since it is plain that your Liberties are in his own Judgment boundless, (mark that) For let the Case be *lawful* or *unlawful* Civil or Ecclesiastick, if it do but offend the weak Brother 'tis all one, as he most vainly endeavoured to infer from those words of St. Paul, *If meat make my Brother to offend, I will eat no meat whilst the world stands ;* whence he concluded, That the weak ought to be born with, in *all Cases*, so that if one that were strong, had a just and lawful right to do or act any thing in Civil matters it might not be suffered, if any weak Brethren should say they were offended with it.

But, say you, can it be believed, that any such wickedness as you suggest, should be ever attempted, by M. C. What ? an Innocent, a Turtle, to turn devouring Eagle ; or a Lamb Couchant on a sudden start up into a Lion Rampant ; surely, no wise people will think it possible.

To which I answer, That his Brethren, *Innocent* the third and others, as honest as himself, did pretend to as great holiness and humility as himself can do, declaring themselves in words to be so far from affecting the Supream Dignity, that they alwaies stiled themselves *Servants of the Servants of Christ*, nothing seemingly more humble, nothing more Innocent ; But observe if either Emperor, King or Prince offended them, down they must to receive Correction, and on their Knees, they must Kiss the Great (and perhaps the Gouty) Toe of this Metamorphosed Creature: Remember that no man grows horrible wicked all at once, Usurpations steal upon us by Degrees, and several steps ; What is once done by *permission*, shall next time be *exacted* as by *Right*, and every President of Encouragements past, serve as a *Law* to justify those to come ; Till at last having *forsaken* the Polestar of Gods word, which ought to limit all Spiritual Authority, they come to Launch into a *boundless* Ocean of Tyranny, where they have no Card to steer their Course by, but the *meer* will and pleasure of an Usurper.

Now, my Brethren, although this new deluding principle, which saith, A man shall either submit to the wills and pleasures of the weak Brethren in all cases, whether lawful or unlawful, or otherwise be damned ; and that all others who oppose this Doctrine, must be dealt severely with ; be such an one as I never heard of before, either here or beyond the Seas : yet is it a most proper Engine to mount an ambitious and domineering Spirit, *unsuspectedly*, to a state of *Supremacy*. For now he would have you believe the weak Brethren (who shall certainly be on his side) are Infallible, if he can but prevail with them to say ; they will be offended if a thing be not done thus or thus ; so it must be, without any dispute upon what grounds or warrants ; which indeed is a fine new Cheat, not inferior to
any

any invented by the most *politick* and *ingenuous* Jesuit whatever; as seeming to have nothing of self in it, but wholly guiled over with tender innocence, and intire love to the weak Brethren. And for as much as your pretended Apostle *Cassin*, when the Author of this new minted Cheat, which leads no man knows whether; it's pity he should be denied the glory of the *Invention*, and therefore I care not if I call it, The *Cassiman*, or *Cassinian Error*.

Be not deluded, my Brethren; why should you that acknowledge your selves weak, conceit your selves wiser than the strongest: certain it is, Christian Emperors, Kings and Princes, yea whole Churches, have been deluded and abused by their pretended innocent holy Fathers. Thus Pope *Innocent III.* called his Brethren before him, as your pretended innocent Lord may do; and being assembled, it was Enacted by them, That this Innocent Lamb, the Pope, and his Successors, should have the *correction* of all Christian Kings and Princes. And also, That no Emperor should be *acknowledged* to be Emperor, until he had *sworn* obedience unto him: verifying that saying of the wise King *Solomon*; *I have seen a sore evil under the Sun, Servants on horse-back, and Princes as Servants walking on the earth.* For he being thus mounted and set up above all, makes open protestation, That his Pontifical Dignity was rather to *give* Laws to Emperors, Kings and Princes, than to *receive* any from them: As your innocent Leader would do; who saith, *What have we to do with the Laws and Statutes of men?* And what, I pray, shall hinder your new Lord, or Chief Officer, from *doing* as well as saying the same thing, if his Horn were but as strong as his Brother *Innocent's* was? What do all his pretences to holiness signifie to the contrary, since with your consents he can do as it pleaseth himself, without *Scripture* Authority? No doubt Pope *Innocent* could alleadg as plausible holy ends for what he acted, as your pretended innocent Lamb can do for correcting the King's Royal Prerogative, as it hath relation to the lawfulness of *Letters Patents*: And why may not he correct the same in other cases, as well as this, if by his instigation the weak Brethren should be offended therewith? I therefore think it my duty to oppose this dangerous erroneous Principle, and crush this *Cockatrice* in the Egg, before it be grown into a devouring *Serpent*.

Further my Friends, I pray consider, whether he hath not deluded and seduced you, to believe, that he is a most innocent, humble, and faithful Apostle, by means of his Hypocritical exclaiming against the *Pope*, for Usurpation and Tyranny; against *Bishops*, for their Lordly authority; against *Presbyters*, for being as Rigid and Corrupt as any; against *Independants*, for Errors; and

with a high hand against the *Quakers*, charging them with Pride and Self-conceitedness, that they will not say, most noble Festus, but despise Dominions, and speak evil of Dignities, and that their look is more stout than their Fellows, (see his Book against *Quakers*, page 55.) After all this judging and condemning Pride, Usurpation, Cruelty, and unwarrantable Tenets and Practices in others, who amongst the weak and blind would suspect, That this meek seeming Lamb or gentle Dove, should be or act like a ravenous Wolf, or Lion Rampant himself? But may not the *Quakers*, and those that he doth thus Condemn, Reply to him in the words of our blessed Saviour, *Thou Hypocrite, first cast out the Beam out of thine own Eye, and then mayst thou see more clearly to cast out the Mote out of thy Brothers Eye*; For is it not hypocrisie for your new Lord to condemn his Brother at Rome, for that which he himself doth practise and allow of at home? For if at Rome a man offends the Pope, who orders the matter so, That such person shall be condemned, although no known Law of God be transgressed; Doth not your Lord Act the same things? Nay, may it not be said, without injuring Truth, That the Church of Rome is not altogether so cruel; For they only separate the Soul from the Bodies of some persons, because they will not go their way, which they believe is the only way to Heaven; But you my pretended loving Brethren! will shut a man out of Heaven, and send him to Hell Torments for ever (in your own apprehensions) meerly because he will not submit to a groundless, boundless, quarrellsome humour.

Again, hath not this pretended Innocent man (as he saith of the *Quakers*) *despised Dominions and spake evil of Dignities*, and is not his look more stout than his Fellows? since if one that is under his Authority; shall obtain and accept of a favour and priviledge from a King, whereby it appears he owns his Authority above himself, what is it less then high Treason against the Lord Cassin, seeing he will immediately declare that it is of the Devil, and (in effect) that the person must be damn'd for the same, and therefore chargeth it as a Crime against me, because I said, they had not any thing to do with things of that nature.

Object. But say you, *Is it not a sin to offend a weak Brother?*

Sol. To which I answer, That it is so as the Case may be, and that it is my Duty, if I be the supposed offender, to clear my self, and convince my Brother of his mistake, and shew him his failing, if in Truth such his offence be taken without cause, and upon no just grounds, and that such pretended offended Brother is to blame rather than the pretended offender, when he hath given no just cause of offence.

I do further believe, That it is wickedness in him, whoever he be, that shall after a *Lordly* and insulting manner, with a high hand and proud look disturb and *interrupt* those persons, who are willing to reason together, in order to be reconciled one to another; As I for my own part was ready to do; And what, I pray Sirs! was he that hindered our Reconciliation and Christian Friendship, being the first time I ever had opportunity to treat with you, Is he not a disturber and quareller? who perpetually interrupted these our reasonings, and laboured to make the Breach *wider* than it was before, hypocritically acting under pretence of Love, Innocence, and Peace, and yet an enemy to Peace and Peace-makers?

Further, consider, Is it not *their sin* also, that shall take such quarrellers part, seeing those that *will be conscientious for that which is another mans Right, the Church of God hath no such Customes*? Lest you also be found Transgressors again God for not only allowing of disorderly Contenders, but for condemning him, who hath given no just cause for them to be offended, as ever yet was proved, as you well know; and your own *Consciences* must testify, if not seared.

But this I most freely confess, That suppose I have knowledge and do believe, That I may eat Flesh that is offered in Sacrifice to *Idolls*, without offence to God, yet if by my so doing I cause my brother to offend, and because that by my eating unknown to him, that I eat without respect to the Idol, he not having such a degree of knowledge, Is by me imboldened to eat thereof, as sacrificed to *Idolls*, and so this my weak brother, becomes an offender and Idolater; For me thus, I say, to make or occasion my Brother to transgress the Laws of God, is *sin*, and that I deserve in *such a case* to be publicly blamed, if I do obstinately persist therein.

Again, If my brother being a *Jew*, newly converted to the Faith, and whilst he is yet young and weak, dares not eat *Swines* Flesh, and therefore will have no Communion with those whom he knows to eat thereof; Because the *Mosaical* Law forbids it, shall I therefore eat Swines Flesh or the like, that hath been forbidden whereby to offend this weak Brother? God forbid, I with the holy Apostle will say, *That I will eat no meat whilst the world stands, rather than he for whom Christ dyed, should perish* through my means, and doubtless in all such cases as it hath relation to matters of Religion and worship, the strong ought to bear the Infirmities of the weak, according to the *Apostles* Doctrine; For whoever doth otherwise, becomes an offender; but in matters and things meerly Civil, and never by any Law forbidden, as there can be no Real Ground for any such offence, so doth there not lye any such obligation; As suppose (pardon me the

lightness of the comparison, which yet is suitable enough to some persons *childish* dealings) one of you should meet me at a Fair, and cry for a Fairing, and nothing would give satisfaction, but a Romance or a Ballad, and if my weak brother will not be satisfied without it, will you say I am bound in duty to gratifie his fanſie? But if I do not, he may complain that he is offended, and I may according to your rule, incur an Excommunication for denying him. But if you shall seriously reply, That these things do not destroy the Faith of a weak Brother, nor may he perish because of such my crossing his desire; I answer, the very same may be said for Legal Patents, they are quite of another nature, and in no wise to be construed as a means to cause any honest impartial man, that is in the truth, to deny our Lord Christ, and adore Idols, or the like.

But the Truth is, as touching Letters Patents to be an offence to weak Brethren, and that his design was to do them a kindness in defending their Priviledge, I know very well the same was but a meer pretence and suggestion, neither had any of you been offended, if it had not ~~offended~~ offended him; But the main thing hereby intended was to bring about his own vain Glory, and make himself famous above all his Brethren, and to be admired by those that do adore him; For as he hath often boasted of great things he hath done, how he hath corrected and rebuked great persons, and cast them out of the Church; so might he by this means have had an occasion to boast of far greater things than ever; For now he hath corrected the Kings Royal Prerogative and Authority, and that with such an high hand, that those who are under him, dare not, upon pain of Excommunication, justifie what is thereby granted, when his Lordship pleases to call it in question, *This I believe verily* was one great thing he aimed at.

Oh! what wickedness will not be practised to gratifie an ambitious Heart under pretence of love and innocency? what? send a man to Hell for not satisfying a proud Majestical quarrelsome boundless humour! for so I must call it, because there is no Scripture Authority for his practice, and doth he now complain that I design to betray him or endanger his Life? As he hath said I do, because I would have a publick hearing of the Controversie, and some of those present at it, whom he calls *the world*, to prevent which he hath endeavoured to provoke all the Officers against me, saying, *I had a design to bring with me some great Persons to the Meeting*, and so signified that I might betray them into danger, and therefore advised them to beware, as though they also had been of as dangerous principles as himself; But I could not perceive by their words or actions, that they

they apprehended any reason they had to fear any such thing.

But I pray Sirs! doth he not think that those in Authority are as tyrannical as himself, for otherwise, if he *know* himself *innocent* of whom shall he be *afraid*? But if by what he hath done or declared, he be a Transgressor, and ought to be corrected for it, why should he expect more mercy from them, whereby to preserve himself, and his actions, from the chastisement due for that which is *sin*, since he himself without mercy, would send another man to Hell, for that which is no *sin*, as ever yet was proved?

However, suppose the worst imaginable, *viz.* That the civil Magistrate for contempt of Authority (or only to please themselves, as he hath done) should cause him to be punished, can he complain of them or be offended with me, considering what himself hath done *infinitely* beyond it? *What?* shall I punish a man with *eternal* Torments for doing *that* which is no Transgression of any known Law, and yet *cry out* by reason of so little pain, as may be over in a quarter of an hour? would you not for this compare me to those unmerciful and tyrannical Hypocrites, that would not touch the *grievous* and *intollerable* burthen with one of their Fingers, much less set their Necks and Shoulders to it?

To make the Case more plain, suppose (my unmerciful Brethren) A Person whom the King hath appointed to represent his Royal Person on the Seat of Justice, to put his Majesties Laws in execution against such as are Rebellious and Disturbers of the Peace, suppose, I say, this Judge *contrary* to such his Office and Trust, should cause some one of you to be brought before him, & *falsly* accuse you with Treason, or contempt of his Majesties good Laws, when you are altogether innocent in that case, and better Subjects than your Accuser; But yet the said Judge *subtillly*, by flattery and threats, *corrupts* all the Justices that sit with him on the Bench, so as that they are constrained to be his Assistants, or at best, dare not take your parts upon pain of death, which being done, he commands you into the Court, and there he himself chargeth you with Rebellion against the King, and as a Disturber of the Peace of his Subjects, when in truth it is because you have according to duty opposed his *usurped* and *abused* Authority, and for not humoring those that are deluded Subjects, and so do not like nor regard the Kings Prerogative, nor his Subjects Priviledg; But he having thus over-awed the Jury, and stopt the mouths of them that with him should do Justice, and so orders the matter according to his pretended *priviledge* (which possibly may be a *usurpation* of *twenty years* standing,) That the party accused shall not Plead for himself, with those of the Bench or Jury, where-

by to give them a right understanding of the matter, but declares to the Court, That several of his Brethren or Confederates, and also those of the common sort, which are ready to take his part, do accuse you of that unpardonable Crime, of justifying that which he and his Brethren, and rude multitude condemn without any just cause, But by no means will suffer you and them to hear each other; so that by such his usurped Authority and Priviledge (contrary to his Commission) he himself doth Accuse, Judge, Condemn and pass Sentence, and now without ~~appeal~~ executed you must be; and all this before it be proved that you have transgressed any known Law, or wronged any person whatsoever; Judge now, my unkind friends! Is not this the Case, lay but aside partiality and you may plainly see it as in a Glass, to be so and not one jot or little better, as you may well remember, and your own consciences must testify; and must you believe that all this which such a Judg. so doth is in Love, and that it is for the Honour of the King and his righteous peaceable Government? And must you still believe it is your sin to complain? or say, that this pretended loving Brother is your unmerciful unjust Judg, and a tyrannical Usurper? would you not rather (if the case were your own) think your complaint in such Case most just? And that it is the duty of those whom he hath deluded and through flattery and threats, over-perswaded without understanding the merits of the Cause, to joyne with him in this corrupt Judgment to endeavour speedily to reverse the same as Erronious, and see Justice executed upon this Seducer and unjust Judge? Tell me I pray, if you are good and loyal Subjects to the most High (before whom the greatest Monarchs on Earth are but animated shadows) how dare you do otherwise?

But, my Beloved! what will the King do when these things come to his Majesties Ears, seeing one of his Subjects is barbarously murdered, and that 'tis proved before him, That this Judg in a rebellious manner, hath to the great infamy and dishonour of his Crown and Dignity, rendred his righteous Laws and Government, tyrannical and barbarous, and that to the view of those Nations that despise his Sacred Government? will he not take his Commission from him, and banish him his Court, till he hath repented and amended his manners? This certainly is the best he can expect from him, who is most mercifull; Moreover may not the King be sore displeased with those Confederates, who with silence gave their Consents to the tyranny of this unjust Judg (even although he be sensible, that they did it through a delusion) if they do not acknowledge their iniquities and repent likewise thereof.

But

But in the mean time, let him now no more complain of rigid and illegal proceedings of the Judges of Assize and Sessions, as he hath done; I have been often at those Courts, and particularly at *Chichester*, (if I be not mistaken) I observed the Judge himself to be the chief Accuser, but when he had declared the matter of the Charge against the Accused, he then *sat down*, as a person *unconcerned*, notwithstanding himself was the proper Judge of the Court, and although the offender had been abusive to him, yet he desired *favour* for the Prisoner rather than *severity*; But never did I know or hear of any of them so *severe* or rather *tyrannical* as to accuse, judge, condemn, and pass sentence before any other in the Court did *probe* that he was a Transgressor of any known Law, nor can I believe that any Justice on the Bench would be so corrupt and base as to give their consents with such a Judge, that a man should be executed for that which is no transgression; For this reason, I say, let him ever lay his hand on his mouth and speak no more of others rigidity, &c. since he hath reason to fear that the worst of them may rise up in judgment against him another day.

What you think hereof I know not, but I do verily and upon good grounds believe, That the most high King of Kings is angry, and also that you may not expect mercy until you are reconciled to him whom you have thus abused with your Acts of Injustice & cruelty; I also do believe, That the Party who hath suffered the wrong ought not to be reconciled unto his causeless, yet unmerciful Adversaries, until they have done their duties by acknowledging and repenting of their wickedness; so as to give reasonable satisfaction, which if through Grace they should do, then let me tell you, that if I my self am the person, who have received the injury, I ought readily, and in love freely to forgive them, when they confess their debt although they have not wherewith, or cannot make satisfaction.

But in the mean time to give some brief answer to his late accusations.

I. Whereas he hath been pleased to report, that I am very angry with him.

I answer and declare, That I have as great respect and kindness for him, as I have for the greatest Ecclesiastical person in the world, and know no reason for the contrary but that all good people should love them both a like: For I hope no honest man will hate the Pope, as he is a man, but as he is an Usurper, Tyrant, &c. So in like manner as *M. C.* is a person reformed, he is to be beloved, and in that regard, notwithstanding all his uncharitable thoughts, unchristian

stian acts, and all that I have said (however you may construe it) yet I solemnly declare, That if you (my pretended friends) were ten times more my Adversaries, than what your actions have shown you; and He ten times worse than the worst of those that hate me most, yet if you and He would but acknowledge your evil, with demonstrations of godly sorrow, making reasonable satisfaction, I should as freely, as willingly, and from my Heart, forgive all such persons; as I would eat, drink, or sleep, at a time when for want of those natural refreshments, I were ready to perish; But otherwise, know ye, that it is as easie for you to perswade the Idol of Rome, to come to *Horsham* and kiss the great Toe of him, who is the Idol of *Southwater*; as to perswade me on any other unwarrantable terms or means whatsoever to reconciliation.

2. Whereas, he with open mouth exclaimed against me in the Assembly at *London*, for comparing him to the Antichristian Beast, it may not be impertinent to let you know, I had some reasons for so doing, and I hope better than any he can produce, for dooming a person to Hell for that which is no transgression.

1. Because 'tis said, That the Beast shall forbid and prevent Persons the priviledge of buying and selling, *Revelations* 13. 17. And accordingly this new Lord, with the advice and consent of his Adherents, hath by usurped Authority, agreed and enacted, That no person that is of the Church, although my Servant, may buy or sell for me; If it be objected that this was intended in the Case of buying and selling of *Seeds* only; I answer, suppose it so, But why may not he and you, who have thus Decreed, as well Decree the same in all other Cases whatsoever, since the Law of God forbiddeth the one no more than the other?

2. Because 'tis said that the Beast shall forecast his devices and think to change time and Laws, that so he may have the sole commanding power over all; Now consider, whether this new Lords principles do not look the same way; For saith he, contemptuously, what have we to do with the Laws and Statutes of men? And speaking of honest christian Brethen, we do not own them, &c.

With respect to which Texts of Scripture, and other the like passages, I did indeed by way of allusion and similitude compare him to the Beast beforementioned; But that he is strictly and properly the Beast there intended, that *shall wear out the Saints of the most High*, &c. I was ever far enough from believing, though I must acknowledge, his looks to be more stout than his Fellows, and an more than a little confident, If he had but power, as some other Usurpers have had, He would be as cruel and unmerciful to those that resist his pleasure,

pleasure, as any of those his Predecessors have been, and the ground of my so believing is this (to wit) his sending both Soul and Body (not to the Inquisition, but) but to Hell Torments, unto all eternity; For disobeying, *not* the Law of God, but the Law of himself only; And yet must it be my sin, because I will not conceal these things? Let me tell you, Sirs, had it been a piece of wickedness confessed and repented of, or had it been a sin committed through weakness, it had doubtless then been evil in me to bring it to publick view; But forasmuch as I am convinced it is otherwise, know ye, That if I should hold my peace and pass it in silence, I should, be accessory to it, and do assuredly believe, that as I have the high displeasure and indignation of the Lordly Usurper against me on the one hand, so should I then be sure to incur the displeasure of my blessed Lord and Saviour (whose favour is better than life) on the other hand; therefore durst I not omit what I have done, and for as much as I have seriously endeavoured otherwise for peace and reconciliation, and all is slighted, together with the Christian advice of the honest peaceable Brethren, I shall not value the displeasure of those that for this Cause may prove my Enemies, no more than that holy man Luther did the rage of the Pope and his Idolizers, when it pleased God to open his Eyes to see the Church of Romes wickedness.

Yet one thing more there is, which I and others cannot but much admire at, *viz.* That notwithstanding all his barbarous partial and tyrannical dealings, he the said pretended Apostle would have every body believe, that All that he hath done and said, concerning my self is of unfained Love, I do wonder (saith he) how any can think otherwise; For I have received more profit or kindness of him, than of any other person whateber, and therefore none may believe I can hate him, but Love him above all others.

To which ingenious, hypocritical pretence of mighty Love, which on all occasions he is pleased to enlarge upon; I answer.

First, That then certainly his love is according to his nature, *viz.* Cross and diverse from all others, for if these his dealings with me be the fruits of his Love, then most true it is, That his Love is of a strange kind, well deserving a peculiar Name to distinguish it from the Love of all others; and I having never met with nor heard of the like before, and seeing, because, he saith it is Love, you necessarily must and will believe it is Love indeed, let it therefore I say, since you will have it, be so, but to signalize it as more rare and famous than any other, may it henceforth be known by the Name of *tyrannick love*, or *love by antipathy*.

But Secondly, Judge I pray yee, whether it be not Hypocritical

cal also, for I verily believe him to be, as great an Artift, in laying grievous Burthens on other mens shoulders, which he will not touch with one of his own Fingers, as ever was bred in the School of the Pharisees; so craftily can he carry the matter, by masking his rebenge with endearing pretences of admirable tenderness and holy ends. That it can very hardly be perceived, or so much as suspected that he can do wrong or oppress in any Case, be the matter never so unwarrantable or notorious; since to accomplish his Designs the more plausibly, he will (I know it by unhappy experience) so forget his devices as unperceivably to render, such whom he despises and levels his Arrows at, as hateful as the Devil, and as black as Hell; yet in the mean time will signifie his great grief, sorrow, pity and compassion for them, and how sensibly he doth bemoan them, that he can hardly express the invaluabable Love that he hath for them, &c. And all this only, that himself may appear as an Innocent Dove, and shine as bright as an Angel of Light in the Face of his deluded ones, by means of which insinuating deportment he dazzleth their understandings and judgments to that degree, that they cannot perceive a subtle Fox like Woolf lurking in Sheeps cloathing, but are still (ignorantly) ready to vouch his Innocency, and justifie his Actions on all occasions right or wrong; oh! the greatness and depth of his wisdom and Love! How admirable is it! As for his Wisdom is it not from beneath? And his love as deep as Hell? Oh rare Love! The only love to requite him, whom he confelleth, hath excell'd in kindness towards him; And must it be a Sin to complain of this wonderful great Tyrannick Love? Why my pretended loving Brethren, may I not complain? and why must my Complaints be contemned? Did I come amongst you for any sinister or selfish ends? Did I ever gain so much as one penny thereby? But suppose I had received profit by you, have you not received of me for every penny some pounds? and that not by constraint, but willingly? Sure I am that of late years, I have been very careful not to come short of any of you all, in what I might serve you in; So that against the Church, I know not that I have Transgressed in any Case, although to my grief in many things I have transgressed against my Lord and Saviour, of whom through Grace, I comfortably do hope to find Mercy, although I could find none from you, who are his pretended zealous People.

And now, what if the greatest part of Professors in the Nation, should disown me, for opposing a second Popish Infallibility and Tyrannical Cruelty? Or what if all the World should wonder after him, who Antichrist like doth in Words signifie, and Actions declare

clare of the Laws and Prerogative of the Supream Magistrate, and of the Christian Advice and Admonition of the Church and People of God, **That he hath nothing to do with them?** As for the one they are unjust, and as for the other, **We do not obey them, nor regard what they say;** Must I therefore needs be silent? Must it be a Crime in me to oppose such things? Must I believe, because he says? Must I obey implicitly, and meerly because he Commands?

I tell you Nay, I dare not for this Reason:

Because that as in this Generation; so by the instigation of the Antichristian Spirit, the like Acts of Usurpation and Tyranny in the next generation may be practised, and for their justification, they may quote the Doings of their most Famous Apostle **PAULUS** **CASSIUS**, as their President and Authority.

Obj. But possibly some may say, If this pretended Apostle knew you to be thus profitable to himself, and his poor Brethren, why then should he cast you off?

Sol. To which I answer, That I know right well, That his confidence in me was such, that he did believe, I would submit to his own terms, and so beyond others might become one of his chief supporters to uphold his tyrannical Government, he little thinking that I **durst** thus rebel against him, for that he knew I had more than a little confidence of his being faithful and honest according to his outward profession and appearance; Although to my present knowledge I was then as much mistaken in him, as he now is mistaken in me; Besides, whether he thought himself beholding to me, for any Contributions of mine, I know not, but this I know, that he never gave me thanks for it, nor did I ever desire any; But possibly he might not know what my Contributions were, because I never gave him any thing that I remember, but always delivered it to one of his Deacons, to be disposed of according to their discretion: And whether **Well** deboured all, and the **poor** eat none, and the **fool** ignorant (till of late) from whence he had his Belly full, I know not, But this I certainly know, that he makes use of my kindness, as a Cloak to cover his malicious arts of cruelty unmerciful oppression and tyranny.

He that hateth, dissembleth with his Lips, and layeth up Deceit within Him;

When he speaketh fair, believe him not, for there are seven Abominations in his heart.

Whose heart is covered with Deceit, his wickedness shall be shewed before the whole Congregation.

A lying Tongue hateth those, that are afflicted by it, and a flattering Mouth worketh ruine. Prov. 26. the 21. v. and so on to the end of the Chapter.

Obj. But possibly you will now complain, and say, That my design now is, to prosecute Revenge against him, and so become as great a Transgressor as himself.

Sol. To which I answer, by declaring that if I should accuse you or any of you, as you are my Brethren in the Truth, or as you are Christians, or Children of the most high God, by acting according to his Laws and Precepts; or if I should accuse you for that which is no Transgression, and would have you punished with the greatest Torments for displeasing my self, I were then a person desperately wicked indeed, no less than a Rebel against God, and a Traitor to my Brother, yet if the worst were true, I could be punished for so doing, but as you would have me punished for disobeying the whimsical Commands of your new Lord; But this is far from being my present Case, For take notice, That what I do is not out of Revenge, but Conscience of my Duty, and that I accuse you not as you are the Servants of the most high God, nor him as an holy Apostle, Minister, or Messenger of Christ; For all such I truly love and honour as they are faithful, and so I did him; whilst his wickedness lay covered with Sheeps cloathing; But now I justly must, and cannot but Accuse him as an Usurper, a Rebel against God, a Tyrant to his Brethren, & as he is guilty of partiality and wickedness; Not that these Crimes are committed through weakness or Infirmities, or acknowledged and Repented of, But as they were done willfully, persevered in, and still endeavoured to be justified by Authority; And therefore know ye, that if it be any thing, it will be his own words and deeds (not mine) That shall Condemn him.

But whereas he hath said to me, that what he and you have done against me, is also in like manner done in Heaven, except I submit.

I answer, That the thing for which you have Excommunicated me, is none other, but my contempt of his Lordships usurped authority, and therefore, as I am not convinced of any sin therein committed; so I cannot, nor shall repent thereof, until you do by Scripture authority prove it to be the transgression of a righteous Law, or that his unlimited power is equal to or greater than the holy Scriptures, or till he have so proved, that such his usurped authority is more lawful than the Royal prerogative of the Supream Magistrate, and that he or his weak Brethren, whose part (at least pretendedly) he hath taken be infallible; in the mean time for as much as I was not conscious of any known sin by me committed; but what through

through Grace was repented of, so as that with a good conscience, I through mercy do, and then did to my great comfort believe, that I, whom you have unmercifully condemned, my Lord and Saviour, doth and will justifie; and therefore I believe, and that upon good grounds to, that such his sentence of Excommunication is no more, then as though his Triple-Crown'd Brother beyond the Seas, with his Bell, Book, and Candle, had done it.

And so, my unkind Friends! As you are erred from Truth and Righteousness, to conceal and defend wickedness, I must tell you, that according to what is my farther duty, I am resolved to prosecute, what I have undertaken against him; as though I never knew him, but as an usurping Tyrant; for I do believe, if a godly man transgress a righteous Law, he ought to suffer as an other man, much rather such an one, who is so far from godliness, as to justifie, and by Lies and deceit, defend his Acts of Impiety.

Therefore let none think, that I am become a persecutor of those whom I own to be my Brethren, or that I oppose any, but as the oppressed may lawfully endeavour for the execution of Justice upon the unmerciful and tyrannical oppressor; For if I should persecute the People of God in their Innocency, doubtless (as the holy Apostle in another Case said) I then of all men should be most miserable; For I verily believe (& heartily wish, that all good people were of the same Faith, from the King on his Throne to the meanest Subject, That to persecute and afflict the People of God in their Innocence, for doing that which upon Scripture Authority they ought to do, is a great and most dangerous sin, and of the highest provoking nature that can be committed, it appearing in my judgment so grievous to the most High, That he can in no wise bear therewith; For, saith he, the Lord to his persecuted Children, *He that toucheth you toucheth the Apple of my Eye*; whence I observe that the Lord hath not by any Metaphor expressed any such intollerable provocation to him, as that of persecution; And oh! that none would give entertainment to that dangerous persecuting spirit, until they can bring their Commission from Christ himself, and until they see and have an infallible knowledge, that it is the will of their Maker, and that themselves be without sin and errors, for the Almighty ordaineth his Arrows against Persecutors, and be sure he will not miss the Mark. He will not do as men, shoot at a rebellious or stubborn Sinner, and kill an humble penitent Saint. Besides, I observe, and wish it might be the observation of all, That many through Grace in time, and others too late, have repented of this grievous sin; But never did I hear of any good man, nor scarce any so wicked, As to repent because they

they had not been Persecutors; or that they had not persecuted more than they did. Oh! that *due consideration* might swage the judgments of all Persons who are inclin'd to this Evil which is subject to so great danger.

Nevertheless, Wickedness ought not to be tolerated anywhere, much less in the Church of Christ, especially when practised and defended; for doubtless in such Case, great will be the Sin of him that shall know it, & not endeavour to the utmost of his Power to Oppose and Reform it: Wherefore since you have again and again Condemned my other Lawful Means and Endeavours, that so Justice might be wrested, and Wickedness justified, saying, All Excommunicated Persons will Complain, and that 'tis nothing if I do so; let me tell you, It had bin good for all such Confederates, that they had at first hearkened to the voice of the Oppressed, and done their Duty. But seeing there is no probability thereof, I hope not to omit any lawful means, whereby I may discover, whether you do not Idolize your *New Lord* to that degree, as to love him more than God and your own Souls, by defending him with Lyes; or by refusing to speak the Truth, whereby his wicked *Words* and *Deeds* may be discovered and made manifest. And whatever you may think; yet may you not expect any Favour upon the Account of your outward Profession of Holiness, but as you are *Lovers of Truth and Righteousness*; therefore be advised to take heed how you make your solemn *Professions*, when called to bear Witness to the Truth, lest you sell *Heavens glory*, and purchase to your selves *Hells eternal misery*: For *Lyers, Idolaters, &c.* shall have their Portion in the Lake.

Beware likewise of False Accusations: As for my own part, I have not, nor will Accuse you or him with any thing but what I know is true, or can make appear by those who were never known to be false Accusers. But for my own part this I say, That as I would not part with my Just, Civil, Temporal Priviledg, to gratifie the quarrellsome boundless Humour of that unjust Judge, whose part you have taken; so will I not (God assisting) part with my Spiritual Priviledg, or sell my Birthright in Heaven, purchased for me by the precious Blood of my dear Lord and Saviour only, for a Mess of Pottage; or that by which I may only please my self or any other.

Beware my Friends how you sin against light and your own knowledge, to defend that which is no less than a Damnable Erroneous Principle, For if it be true, as you have in words said, That the Church of Rome is become a Harlot, which once was the Spouse of

of Christ. Then Usurpation is a damnable Error; For if she had not Usurped Authority to Compel Persons to do and practise more or less then what is by their Supream Lord and Master required, and appointed for Discipline and Government of the Church according to the Holy Scriptures, then no doubt but she had continued a true Church unto this day.

Again, If the Church Officers had not through Usurpation been corrupted, but had governed the Church according to the Will of our Lord and Saviour revealed in Scripture, and not mixt their own Intentions with Christs Institutions, Then doubtless, the Officers of the Church of Rome had still deserved the Honour to be stiled The Holy Successors of the Holy Apostles, But if as you say, by Usurpation she be now come a Whore, and her Officers none of Christs Ministers; Then I infer, that Usurpation is a damnable Sin: For ever since such Usurpation her Officers are ceased to be the holy Successors of the Apostles, and are become the Antichristian Successors of Usurpers, Tyrants, and Murderers, and notorious Enemies to all true Christian Emperours, Kings and Princes; Whence 'tis evident that Usurpation is a Damnable destroying Sin, and most dangerous to Church and State.

But you may possibly say, That Usurpation cannot be the greatest and most damnable Sin, since it is the Sin of the Holy Ghost that is the greatest Sin, and never to be forgiven.

To which I answer, That the Sin committed against the Holy Ghost (in my opinion) is that Sin only which is committed under the highest degree of saving means, (to wit) God by his holy Spirit and Word opposing, and the person persevering in his intended wickedness, so that whether it be the Sin of Usurpation, Rebellion, Tyranny, Hypocrisie, Idolatry, &c. any of these may thus be committed against the Holy Ghost, and so become unpardonable. And therefore, my Brethren, look to your Consciences; if Baal be God, serve him; but if the Lord be God, how dare you go beyond his Word and unerring Rule?

Believe not, trust not the best of men in matters of Religion, in any thing that is not according to the Word of the Lord: remember that a man of God was torn in pieces by a Lyon, because he believed one who was not as then a Prophet; an Example worthy the observation of those that incline to trust any private man, rather than the Word of God.

Be no longer deluded, Oh ye my Beloved, although unkind Friends; and bear with me for endeavoring at once to defend my own Innocent Just Cause, and shew you your Delusions, and how

you are *Betrays*; For hath he not corrupted your Authority and Government, so as to render it to be Lordly, Arbitrary; and Tyrannical, contrary to the Will and Mind of Christ, whom you suppose is the Head of your Church. Yea, and I do also believe, That you think that you Act under Christ, by vertue of Authority and Commission received from Him only, and not otherwise; which if really true, then are you the true Church, or part of the true Church; and so ought to go no further than the Lords Commission; which so long as you observe, you are undoubtedly his beloved Children; and true Subjects to him here, and such as shall Reign with him in his Kingdom for ever; which I also believe is your hope and expectation: And to this you are often encouraged by your pretended true Apostle; and to believe, that the Order of his present Government will bring you to this happy estate.

But if like a pretended Angel of Light, he with smooth Words, and hypocritical Speeches, and Pretences of Tender Love to you, and Honour to the Church, have led you out of this good way and order, in which you might stand and remain in safety; and hath inveigled you into a Government under which you are become Servants to another Master, and Rebels to Him whom you conceit you serve and honour, like those grievous Transgressors of whom the Lord complains, *Isaiah* 8. 2. *Yet they seek me daily, and delight to know my ways, as a Nation that did Righteousness, and forsook not the Ordinance of their Gods: They ask of me the Ordinance of Justice; they take delight in approaching to God.* What, I pray, have you done more than they? Oh! that you would lay it to heart, and consider, Whether you are not as much deluded as they were? Which if so,

Then beware of vain Confidence, and be sure that you are in danger; wherefore for your Reformation I pray consider,

First, That you ought to do nothing in obedience to your true Lord and Master, but what you believe is your duty; because *Whatsoever is not of Faith, is Sin.*

Secondly, That your Faith and Relief hath a firm and sure Foundation for what you do, and especially for what you do compel in matter of Religion; otherwise your Building may come to sudden ruine. Add not therefore sin to sin, but haste, haste for Reformation; apply yourselves to the Law and to the Testimonies. In case he compells persons to submit to his or your Wills, without that Authority, then know, It is because his pretended *Holiness* is turned into *Wickedness*: Haste then, I say, and do Justice, when by the Lord it is required of you, although it be to the cutting off of your *right hand*, when by reason of a Gangrening malignant distemper it is destructive to the whole Body.

But

But if notwithstanding all that I have said, you are so strongly deluded that he cannot appear in your Judgments a Rebel and an Usurper, Then tell me, I pray, who it is gave him Commission and Authority to Accuse, Condemn, Judge, and pass sentence against a member of the Church for that which is no Transgression, and not suffer him to plead his Cause with the Congregation, whom in words you declare are the proper Judges, or reason with those that were offended in order to give them Satisfaction; But contrary to the way of peace and peace-makers, perpetually to Interpose with malicious Agravations, So that we were not suffered to propose any Terms of Reconciliation each to other;

Do you verily believe, Christ gave him Commission to Exercise this Arbitrary Government? If you do, shew me good grounds for such (your) faith, and I will believe it also; otherwise remember the Popes Acts of Tyranny are of as good Authority as yours, and he as honest as your Apostle and not half so much an Hypocrite!

Secondly, Who requires you to be so Slavishly at the dispose of this pretended Apostle, as through his Instigation to Condemn a member, before ever it was proved that he had Transgressed any known Law, wronged Man Woman or Child, or ever dispised any Admonition, or indeed that he was ever so much as Admonished at all by any Two persons, or that there ever was any occasion for it;

Thirdly, Who gave him Commission to say and affirm, That Patents were of the Devil, and that, He could as freely have Communion or fellowship with Idolaters or unclean Persons as with those that should have a Patent; Or to question the Kings Royal Prerogative, and that meerly in Relation to Secular things?

Fourthly. Who gave him Commission to say, If he hath a statute for it, what is that to us? What have we to do with the Laws and Statutes of men? And so be it, with Law or without it, is all one to the lawless and disobedient; and by what Authority could he call those Laws and Statutes unjust, Since they are for the praise and Encouragement of those that do well?

Fifthly, Who gives Commission or Warrant, for such strange partiality so as in Contempt of the Kings Authority, To send a man most maliciously to Hell (in his own Conceit) for Justifying of the same, and accepting a favour thereby, only to secure a just priviledg from being a prey to the Common sort of men, (as himself calls them) and all this to be Condemned under the notion of Covetousness, and rendred as odious as possible, and yet in the mean time to allow of unlawful Covetousness and that defended by deceit and defraud, He himself well knowing the same?

Sixthly, By what rule did he walk; who did Receive an accusation against me by one that was not of the Church, and Condemn me thereupon when the accuser was both witness and party; and yet refuse an accusation brought in against another who was guilty of Cruelty prophane Cursing, and that proved by several honest and uninterested Persons, I say, what rule had he for this but his own will like *Nebuchadnezzar* that whom he had a mind to save, he saved and whom he had a mind to destroy, he destroyed.

Seventhly, *Who* gave him Commission, To rebuke a man, and that in the face of the Congregation, For keeping Company with great Persons (As he calleth them) who are known to be Sober men and much honestier then himself. And this before it was or ever could be proved, That any Sin was by this means Committed?

Eighthly, *Who* gave him Commission, To appear like an Enemy to peace and good Neighbourhood, so as to forbid me to make peace between Neighbour and Neighbour, and to blame me for being often Concerned therein, though he could never prove, That there was any Acts of Injustice or disorder thereby knowingly Committed.

Ninthly, *Who* gave him Commission, To move for the denying Communion to several Congregations, Because some that were rich, were suffered to wear a Gold Ring, or Silver Buttons, or Ribbons, &c.

Tenthly, *Who* gave him Commission, To make it unlawful for those that are in subjection to his Corrective power, to trade or have any Trade or Commerce with me, so as they might not buy or sell for me, though Servants?

Lastly, *Who* gave him Commission, to Condemn the Counsel and Admonition of our London Brethren, so as to say, We do not own them, nor are to regard what they say?

Now Sirs, If for all these things he have not Scripture Authority for their Justification, Then remember henceforth that wholesome Advice, *When he speaketh fair BELIEVE him not, BELIEVE him not,* for there are more than Seven Abominations in his Heart; For are not such principles and Practises Dangerous both to Church and State, and besides other wickedness, do they not render the Government of the Church Lordly and Tyrannical, and the Authority of the State Contemprible, so as to make the one Dangerous to the well being of the other, For as the Church doth increase, the safety and Authority of the Civil Magistrate must proportionably decrease Witness the like Usurpation of the Church of Rome, making Kings

Kings and Emperours Submit ; And can you alleadg any better Authority from Scripture for these things, than *Papists* can for their Ceremonies and Traditions ?

If not, ~~where~~ are you ? my Beloved, ~~where~~ are you Got ? Are you not within less than a Sabbath days Journey of Rome, And whilst he with a high hand opposes the *Quakers* pretended perfection, and Condemns many others (more honest than himself) for Idolatry, Superstition, and Usurpation, As though he himself were of a Holy lamb like Spirit, hath he not in the mean time by fair flattering words and smooth pretences subtilty and Slyly under pretence of Holy Ends Crept into your affections before you are aware, That now you are Conjured so to Kely on his Infallibility, As to make it a *Bridge* whereby to Step oher the Authority of the Holy Scriptures that Sacred Boundary which as a River of Life divideth the Church of *Christ* from that of Anti-christ.

Thus my beloved Brethren, But his weak Little Children, whilst he is as it were Singing to you a pleasant Song of *Romes* ruin being at hand, and Rocking you into the peaceable sleep of vain Confidence in his Cradle of pretended safety, Hath he not all on a sudden Lead you over this *Bridge* of Infallibility quite a *CROSS* Scripture Authority, and Squat you down in the very Lap of the Great *Whore* of *Babylon* ; Whence if you would but awake you need not Wonder why he doth not own those honest Christian Brethren, that are in the City of *London*, For now you may see, That it is the order of his Infallible Brethren Citizens of *Rome* that he doth most Resemble and approve of.

Obj. But possibly you may say, Why did you not before this time disown him for these things, if you did not allow thereof.

Sol. To which I Answer, That I was wholly ignorant of his great Office and Authority, and also of his deceits, and even when I had Cause in some measure to suspect him, my Charity was such that I could not Conclude him to be thus dangerous and deceitful ; But if the Case on your side be otherwise, and that you were acquainted with such his Authority and Order of Government, so as to know he hath power to be at once both an Accuser and Judge, and that an absolute Submission and obedience ought to be performed to this High-Brave Lordly-Person, as aforesaid.

Then let me tell you, That you your selves who pretend to be my weak Brethren, are most strong, and my self most weak and simple, And therefore forasmuch as you have offended me who am so weak ; according to your own Law, you your selves ought to be

Excommunicated except you submit, whether the matter for which I am offended be lawful or unlawful, Civil or Religious. The Case is as broad as long ; and as you are honest , I hope you will not think it too much , if you without mercy should be paid with your own Coyn, especially when your Actions whereby you have so offended me, were tyrannical and unmerciful. *Forget not, forget not, my pretended tender loving Brethren, what measure you have made.*

But further, to demonstrate that his Lordship, in his own conceit, is in as great Power and Authority as any the Pope pretends to, give me leave to say , That at a certain time, before his Acts of Cruelty practised against me , I taking an occasion to speak of the sudden death of a Woman of his Congregation, he said , *He could not see how she could enter into the Kingdom (meaning Heaven,) for that she died under Admonition without Confession ;* or to that effect. Whereupon I alleadging , that for ought any one knew, she might Repent of her Sin before she died. He replied, *That it was all one if she did , unless she had made Confession , that so she might be forgiven by himself.* For you must know , the Controversie lay not between the poor Woman and the Church, but between *her self* and his Lordship, who would have been her Confessor ; nor did he at this time know , but that she might confess her Sin to some other Person : But did she, or did she not, for want of *articulate Confession*, and his Pardon, he could not see any Hope. Judge now, I pray you, Oh all ye whose Understandings and Judgments are not clouded with Idolatrous Zeal, Whether this be not an infallible mark of Popish infallibility , *That he hath (in his his own conceit) the Keys of Heaven and Hell ;* so that whom he himself binds on Earth , are bound in Heaven ; and whom himself looseth on Earth , is loosed in Heaven. As if there were none in Heaven that hath power above him , that may make any Alteration without his License or Consent.

But for as much as many be apt to suppose that this offence in the good Woman, (and I think a very good Woman too, for I never heard that any could accuse her besides the unjust Judge) was very great , I therefore will give an account of her Crime , which was thus, This Womans Daughter in Law being always cross & unkind, as was observ'd by many, went out (because of their disagreements) to service , and home she came again with a great Belly ; at which the honest old Woman was greatly displeased , and would not give her entertainment. This was the whole matter and fact he charged against her , which she must acknowledg to be sin , and make Confession to him , that she is sorry for so doing ; or else, according to his Popeships principle , she must be damn'd eternally. I pray Sirs observe

observe the *charity* of this tender tyrannical loving Brother and Judg, which of the two he had most kindness for, the Mother or the Daughter?

Some of you perhaps may blame me, saying, These are private things; and that if I did see an evil tendency in them, I ought not after this publick manner to detect it; but first admonish the offender in the spirit of love and meekness in private; and if that will not do, to take two or three more; and if he refuse to reform, then to bring it to the Church, and not render him odious to all.

Whereunto I answer, first, That to the knowledg of some of you, and of my self, his Popeship hath taught me another Lesson; nor did I ever find such Christian carriage from him or his Legate, that would have a man damn'd for offending his Idol, rather than for displeasing the most High. Let it not then be grievous to receive the same measure you have already meeted; and withal remember, That the difference between sin committed through delusion or weakness, being repented of, and never justified, and wickedness practised upon deliberation, justified by Authority, or defended by Lyes and Deceit, is very great. Nor had I been so large on this particular, had I not certain knowledg of his great delight in *auricular Confession*, which thing he improves to bring persons into *subjection*.

Secondly, That I had not learnt this Lesson from your own practise; and taken this way, had it not been that you are constrained (as it were) not to believe me: For, say you, *All excommunicated persons will complain*; and therefore I may not be believed, nor the truth of what I say regarded. But whether I be believed or not, this I know, and with a good Conscience I can say, That I have said no more of him than what I know to be true, or what will be justified by others.

But here perhaps some of the weak Brethren may say, That they have heard him *preach* against the Church of Rome, and call her Whore and Harlot, but never heard him *preach* against their pretended Infallibility; and therefore methinks I hear some of them putting the Question to me, saying,

Objec. You speak much against Infallibility, but pray tell us what it is; and shew us why it is dangerous to believe that our dear Apostle is Infallible.

Ans. To which, for the benefit of such as are really weak, according to the best of my understanding, I readily answer.

First, That for a person, or persons, to be Infallible, is as much as to say, That they cannot Err; or that 'tis Impossible for them to be Mistaken.

Se-

Secondly, If you believe any person Infallible, you must also believe, That whatsoever he or they Injoyn or Compel in Matters Religious or Civil, whether in point of Faith or Obedience, you who are under their Government must of necessity Embrace or Submit unto, or otherwise be Damn'd hereafter; or presently sent to Hell, by separating of your Soul from your Body with Fire and Faggot, or what other Torments they shall please to Invent, since they cannot Err, but whatever they do here on Earth is pleasing to God, who may not make any Alteration without their Consent.

Thus if he whom you own for Infallible, shall declare, That Scriptures are corrupt and dangerous, because they say, *Submit yourselves to every Ordinance of Man*, you must believe they are so, or else be damn'd; and all the Congregation must say, *Amen*.

If he shall declare the good Laws and Statutes of the Supreme Magistrate are unjust, and not to be regarded; you must believe it, and act accordingly on the same penalties.

If he who is Infallible, to cover his Deceit, and carry on a Design, require you to tell a Lye, and say, That such a thing is an offence to you, when in truth the offence is his own, and not yours, for you understand not what it means; yet you must do it, or be damn'd.

If he or they who are thus Infallible, shall Condemn a person for that which in its self is lawful, and by him lawfully used; and not abused; you must joyn with them, though against Gods Word, Reason, and your own Conscience; and may not Trade with such person, so as to buy or sell for him; though you are his Servant, or be damn'd.

If he who is Infallible, shall Declare against those who are honest godly Officers, and Members of several Congregations in London, that he doth not own them; you must thenceforth never regard what they do or say, or be damn'd.

If he who is Infallible, judge it lawful to be an Evesdropper, to creep into a House, and stand behind a Wall to hear the secret Discourse of Women; you must by no means say, It is a thing of ill report; if you do, into the Inquisition you must go, or be severely dealt with.

If he who is Infallible, command you to approve of a Usurped Authority, and disown all other Government; to make himself only your Confessor; to murder and destroy Kings, Emperors, or Princes, or any other Persons; to believe that the Bread and Wine after Consecration, is really and substantially the Body and Blood

Blood of our blessed Saviour; Believe and perform it you must, or else be Damn'd, And all the Congregation must say, *Amen*. But if some of the Services are too hard, if you can but purchase as much kindness of him as your *New Lord* hath for his *Wife*, you then may have *Pardon* or *Indulgence* without *Penance*.

Obj. But now I suppose you will say, although He nor we had no Scripture Authority for what he and we have done; yet we do not pretend that he is infallible; for if you remember, you were accused because by the Patent you did offend the weak Brethren, and you may call to mind, That our dear Brother did prove, that whatever did offend the weak Brethren, If the Offender persist in justifying the thing, although in it self lawful and honest, and no way relating to Religion or Religious Worship, ought to be punished, and because you did persist, we therefore at his Request gave our Consents that you should be Damn'd, except you submit, although you might not know who those weak Brethren were.

To which I answer, That by what hath been pretended and praised, you would have me believe that it is the weak Brethren that are *Infallible*, for otherwise you would not send a man to Hell for offending them that are subject to a quarrelsome boundless humour: What your Apostle said, I remember pretty well, but that he proved his groundless Assertions, I cannot so easily grant, for let me tell you this is one of his *Popeships New Cheats*, by which his *Policy* is *Improb'd*, the better to seduce you, so as to give him occasion to boast and rejoice in his unlimited *Power* and admirable *Greatness*.

For now it is *So*, that his and his weak Brethrens *Power* and *Authority*, is equal with the *Usurped Power* and *Authority* of his pretended *Infallible Brethren* at *Rome*; For now he and they may Damn whom they please, and for what they please, except they submit, for what they please shall offend them.

But I knowing that many of you, notwithstanding all his new Devices, Tricks, and Deceits, do really believe that still his design is good, and his heart towards God perfect and upright.

I therefore, in Love to regain you, am as it were constrained to shew you what great dangers this groundless *Belief* is attended with.

The best of those who was Seduced by *Pope Innocent*, *John the Taylor* King of *Leyden*; that pretended holy man *Hacker*, or any other the greatest *Deceivers* that ever were in the Church, were drawn in by this *Bait*, viz. A *Belief* that although they might Act strangely, and practise things without *Scripture Authority*, yet their design was to promote *Gods Glory*, and that his heart was upright.

Be wise now therefore, and remember that the most *Unerring* and *Infallible* Rule is *without him*, not *within him*; by that try his heart, bring the counterfeit Gold to the Touchstone, and whatever out of fondness or excess of Charity you may have Believed; compare the same with that of *Solomon*, and who knows but you may find it appear so after all his pious pretences and solemn Protestations, *viz. That his Heart is deceitful above all things, and desperately wicked, who can know it.*

But if you will shut your eyes, and be still seduced to Believe that whatever he does is for Gods glory, &c. What may he not allure and draw you unto, having already brought you meerly on his request to commit spiritual Murther, and most uncharitably and unjustly Damp a man, without the least Authority from Scripture? Dare any of you my *Beloved* (though most unmerciful Brethren) say that his Precepts and your Practises are Authorized by the most High? Do they not rather look like the hair-brain'd Proclamations of *John of Leyden*, or the Extravagancies of a Popish Bull?

Do you own the holy Scriptures for the only and Infallible rule for Church Government, Worship and Religious Exercises? search then I pray, peruse them diligently, and if you find not his Commission for what he hath done therein Recorded, you have too much cause to believe that you are Betrayed, and if so, look to your selves, delays are dangerous; Hast to the work, keep close to your unerring Rule, and ever remember that Council of Christ, *Beware of false Prophets which come in Sheeps Cloathing, but inwardly are ravenous Wolves, Ye shall know them by their Fruits*, Therefore see his Commission.

But suppose he should solemnly Protest, That he is led by the Spirit, yet (as I wish the worst of you well) let me beg of you to remember, That the Spirit of the Lord doth not contradict his own will and mind revealed in Scripture; Be not too confident, consider that others, like himself and his Confederates, did in their wickedness lean upon the Lord, and say, *Is not the Lord amongst us, No evil can come upon us*: Is not the Case plain, hath he not deceived and abused you at his pleasure, through and by reason of his pretences to an extraordinary Zeal, and unheard of Love.

And may not all good people, whose eyes are not blinded with partiality, easily see his Commissions and Authority, by which he acted as aforesaid, proceeds from the Devil, the Father of Usurpers, Rebels, and Tyrants, the Authorizer of all wickedness, whereby he may destroy Christian Peace both of Church and State; and will you condemn the Pope as his only darling Child for putting in Execution his devises, and yet justify him that doth the same thing at Home;

Home; are they not Brethren serving one Master, both Usurping Tyrants? and will you separate from one here, and yet receive your Portion with them both hereafter; If so, **Then I say, Adieu to you my unkind friends, Adieu to you for ever.**

But to prevent the worst, I would yet in Love, with all plainness, further admonish you, in hopes that you will hear, as your Apostle said, **What have we to do with the Lawes and Statutes of Men;** So let me intreat you seriously to say, **Oh! what have we to do any more with Idolls:** Consider, and lay to heart, what an exquisite peice of Cruelty you have committed, even offered up a Soul as a Sacrifice to your Idol; for since you cannot prove your doings therein were required by, or pleasing unto the most high God, Is not the thing evident, that it was wholly performed to the Solemne Adoration of your Idol, who alone commanded, and is well pleased with your Actions.

And further, to convince you that he is no true Apostle, do but observe, I pray, what manner of Persons they were he makes choise of above all others to attend his Person, and help to defend his Acts of Tyranny, when called to London to give an account thereof; for by the Dispositions and Actions of the Servants, may be discerned what manner of Spirit the Master is of; they being the only **Whet** (three more such I would hope he may not find) amongst you so fit to serve him. The first was he in whose Judgment I deserved to be Excommunicated for offending his Lordship, rather than for offending the most High and Holy One. The second Assistant was he that defended his own unlawful Acts of Covetousness, by means directly unlawful, viz. Deceit and Fraud, and yet condemns me for coveting a Patent: Of whom I would ask this Question, **Whether he be willing to receive the same measure as he hath meted:** The last and more eminently zealous in his Masters business than the other two, was he who with his fist of wickedness did abuse his Brother; and after his exercise of Cruelty to his abused Beast, wished the Plague and the Pox to the poor tyred Creature. Think you that these Spirits will strain at a Gnat, that can swallow such Cammel-Impieties? Or will you be offended, if to such a triple Knot of Preaching Conspirators I recommend that Text, *You Hypocrites, first cast out the Beams that are in your own Eyes, and then may you see more clearly to pluck out the Mote that is in your Brothers Eye?*

And whereas your Lordly Apostle hath as it were scoffingly called me Dreamer, give me leave to say, That though I am far from Practising or Justifying any Superstitious Observation of Dreams, as knowing that they are oft times caused by Natural means, and

prove only Delusive motions of the ever-busie Fancy, retained by the waking Memory, whilst the Judgment and distinguishing Faculties, together with the external Senses, lie fast lock'd up in the Charms of Sleep; yet since we have both Examples, and positive Texts, shewing, That in Dreams was one way whereby the Lord was pleased heretofore to communicate himself to his Servants, I dare not censure all Representations of that kind as vain, casual, or signifying nothing. Nay some Reasons I have, considering the Time and several Circumstances, to apprehend, that a certain Dream of mine (the Relation whereof might occasion such his Lordships Scoffe) may prove no less certain in the Event, than the Dreams of him, who for his Dreams was *envied* by his *Brethren*. And for the satisfying your curiosity who have not heard it, I shall here faithfully relate it, as it happened, thus.

On the Day on which you were pleased to deal with me as an Offender of the weak Brethren, I arose early in the morning, resolving, as at other times, not to omit the performance of any thing that might be my duty towards God; in order whereunto I prepared by Fasting and Prayer, to rely on him only for his guidance and assistance, without the least premeditation what to Answer. And with sincerity I can say it, as I went out, so did I come home, with a gracious *confidence* of his Mercy and Favour; But it being then somewhat late in the Evening, so soon as I had refreshed my self, and performed my Duty as at other times, I went to Bed; and in my Sleep I had a Dream, That I was standing a little distant from that House wherein this unhappy and ill-managed Meeting was; and as I stood still, observing the House to be full of People, and my self at a distance, as a Person not regarded; Behold, a great Fire did on a sudden appear in the House; at which I stood amazed, crying out, Your House is on Fire; but immediately it seemed to me to Blaze through all the Windows on the South-side of it; whereupon with a loud voice I cried to them within to depart the House; telling them what danger they were in, and often saying, *The House is on Fire*: But all the care and pains I could take to perswade them was in vain, and wholly condemned. But whilst I was busie thus warning them to escape, behold, all the House seemed to be in a Flame, the Fire breaking violently forth, even through the Roof of it. Then did I observe every Person suddenly to be in motion, and every hand set to work, whereby the Fire began to abate, and in short time after was quenched. This being done, I then came into the House, where I found all the People in a little disorder, some walking about, and others

others sitting still (in that Room where they had compassed their unhappy Act of unmerciful Tyranny) but at the upper End of the Table where the unjust *Judge* or false *Apostle* used to stand and perform his Devotion, I beheld the perfect form of a Pulpit with the door open, and on the outside of the Pulpit door there was a little wooden-pin, on which there hung a very bright key (of which I did often take notice) but the Pulpit being empty I inquired for the person that should be in it, but none made me *Answer*, till at last it was observed by all, that the Party belonging to the said place was lost, and could no where be found, and also that my Company was Acceptable.

This was my Dream, as one (to wit) my Servant that then was, and was one of their Company, and knew more of my mind than any other can (if he will) witness that I related the same to him the next day; but this is observable that in all my dream, *I was not sensible of any thing that had passed between the Church and my Self*, nor did I awake till the morning Light, and then my dream came to my remembrance;

Another dream somewhat remarkable I had some few days before, there was a stop put to my obtaining the great Seal of England, for the Confirmation of his Majesties grant before the late Lord Keeper, by reason of the untrue Information of two Conspirators, who suggested, That I was not the first Inventer, and that I designed to prohibit all persons from Cleansing of Clover, All which was utterly false; Some few days I lay before this stop was made I being at London, in my sleep had this dream, That as I was going about my business, in Order to have his Majesties grant Confirmed under the great Seal, behold there stood in my way a Church, as it were quite Cross the street, so that I could not pass by it, whereupon I stood still to Consider, whether there was no other way by which I might go whither my business lay, but whilst I was thus Considering methoughts a strange thing came into my mind, viz. That I must go over the Church which seemed to be of a considerable Height, and on the middle of it stood a very High and Stately Steeple, which seemed to overtop all the Churches in London, At the sight whereof I was somewhat afraid of Climbing so High as to get over the Church, but so it was, over it I must, and up I got to the Top of the Church, and being there, the lofty Steeple standing in my way, over that I must go also, which I did, and went down again to the ground on the other side, where looking up to the top of the Steeple. I returned thanks that I came over so dangerous a place without hurt, but passing towards my business, methoughts I was discour-

aged, and given to doubt, that at that time I should be frustrated of my intent, and was moved to go home with Content, there to settle my self to the work I should find my self most concerned in, and afterwards I should have my Expectation, as in relation, I mean to the Confirmation of the Patent ;

This dream I confess I did little heed, though it oft came into my thoughts, till such time as the day of hearing before the Lord Keeper came, who upon their false Allegations was pleased to put a stop to my business, and then home I came, where I not only found how these Conspirators had *Alarm'd* the Country with news of the great things they had done, one of them boasting (as I was told) that they were promised, That if I did go any more to private meetings It should cost me every time 100. pound. But also that my pretended Brethren were lifted up above measure, beginning to boast that they were Justified on all hands, and that they were glad they had done it, *viz.* Excommunicated me, before that time ; All which Considered, together with the premises herein before declared, I was then and not till then fully Convinced, That it was my duty to Publish their Acts of Injustice, and defend my own Innocency thus beyond measure abused !

Whereupon I did apply my self to the Lord by Fasting and Prayer several days, Desiring that he would assist me in the work, or otherwise withhold me from it, by what means best pleased him ; yea I did desire the Lord to bring upon me those Evills which that false Apostle did predict should befall me, rather than that, I by this means should dishonour his glorious name.

But the work lay before me, and as well as I could I then drew up the greatest part of what is here presented to publique view, And then to *London* I went with a full Intent to Print the same, and and also to move for a Rehearing of my Case concerning the Patent.

About which makeing some Inquiry, I found all things seemed to smile upon, and in order to obtain a Rehearing, I went to the Right Honourable the Earl of *Shaftsbury*, then Lord High Chancellor of *England*, and without Petition, Bribe, or Fee, was admitted to treat with his Honour, who after several times discoursing the matter, was pleased to Confirm what His Majesty had graciously granted unto me under the Great Seal of *England* ; But the cause of my not publishing this Narrative at that time, I have truly declared in my Epistle to the Reader.

Thus part of my last dream being accomplished in such good success in my Business of the Patent, after I had applyed my self with

with diligence to make a discovery of the Usurpers Wickedness, why may I not rationally Imagine, that no part of the rest will pass unfilled in its kinds, Yet cannot I boast any Certainty, nor dare pretend to Divine Revelations, acknowledging that what I have related were really dreams, but whereas this false Apostle (as I hinted before) hath prophesied, saying to me at a time when I was not well in Health, That if I would not be ruled by him, and decline the said business of the Patent, *I should not prosper in Body nor Estate, and to another, That I should not be able to subsist, or to that effect, my Condition would be so strange: Blessed and for ever Blessed be the most High God, Even the God of my Salvation,* I have found him a false Prophet, and though at his Instigation I was Cast out by my pretended Loveing, but deluded Brethren, saying, *Let the Lord be Glorified,* I comfortably hope, *That he will appear to my Joy, when they shall be Ashamed,* Is. 66. 5.

Oh! What shall I say unto you, my most unkind, yet pretended tender Loveing Friends! May I flatter you as your seducer hath done, whereby to Engage you on my part? No, I dare not, the matter is weighty; A Soul Concern, and most dangerous it is to play with Thunder-Boults, and Jest with things that are sharp and burning?

Did you not believe, that what your pretended Apostle with your consents hath done on Earth, was also done in Heaven? I know that you did believe it, And yet how easily were you drawn to Consent, to this horrible Cruelty, though you had no Command for it; Why would you to that degree punish where no Law was Transgressed? Why would you Condemn where no sin was proved? As for my offending weak Brethern, I have I suppose sufficiently proved that to be a meer pretence, and Juggling Stratagem to Engage you to Joyn and become ignorantly his instruments to accomplish his designe before resolved upon, And yet even in this I was ready and earnest to have given you Satisfaction, if he like an Enemy to Peace and good Order had not perpetually disturbed our Reasoning together as aforesaid; Let not, I beseech you a fond veneration for him, or prejudice against me, any longer prevent your *laying to heart*, this Act of rash Cruelty, and your dealings equally unjust and unkind towards a person, who can with a good Conscience say, That he hath been, and is still ready to be kind to you all, according to his Duty; Consider I say, my Beloved! what was become not only of mercy and Compassion, Christian Love and mutual pitty, but even of Justice and Common right in that day when you Condemn'd me, so that I could not find so much

as a little Heathenish Equity; I speak not this to insult over, but to regain you and Convince you of your Condition, for whatever you may think, I cannot but Believe, That without Repentance for such unjust and uncharitable deeds, you must be in danger.

And think not my friends, That I am such a son of *Belial* that in a way of Love, you may not without Interruption speak unto me, for *I* can truly say *I* have longed for an opportunity to converse with you, so as the Usurper be not *present* to disurb our friendly Reasonings continually with his Clamorous interposeings, Nor should *I* after this manner have spent one hour in this work, had *I* not believed that it was indispensably my Duty to endeavour by this means to make you sensible of your Delusions; And *I* pray God that it may prove effectual to that purpose, so that henceforth you may say of him, who like a seducer hath Caused Confusion and Disorder, *What have we to do with thee, Ob! full of all Subtlety, &c.*

For untill you Repent and acknowledg your Acts of Injustice, practised under pretence of Authority, how shall you and *I* be reconciled, For my self *I* am always ready to do my part so far forth as it Concerns me, declaring hereby, That upon the performance of your Duties, *I* am as ready and willing to forgive the worst of you that hath hated me most, as you can be willing that *I* should;

But if you shall willfully neglect the means, and we be not Reconciled, what will you ~~ANSWER~~ when God ariseth up, and in Judgment shall say, who hath ~~RECEIVED~~ this offering or Sacrifice at your hands: *Oh! forget not, What manner of measure you have made,* Therefore if you expect mercy and pardon for your Sins and Trespases, If you desire your iniquities to be Covered with the imputation of the Righteousness of *JESUS*, If you would find Deliverance in Distress, or Grace to help in time of Tryal, are you not in the Exercise of your Faith, To offer up your prayers and performances of your Duties unto the Lord as a means in order to obtain these mercies.

But, my Beloved! When thus you do, Then remember that Obedience is better and more acceptable than such your Sacrifice, and forget not to remember your own Evil ways, and to consider whether your abused Brother hath not ought against you, Knowing that your Prayers are unacceptable to the Lord, until you have done your Duty, that is to say, To be reconciled to your abused Brother; If you will not perform this your first work, or do not Believe it your Duty so to do, Tell me, *I* pray, how can you believe that
you

you shall obtain mercy; Is not the Case Plain, He shall have Judgment without Mercy that hath Shewed no Mercy; If therefore you believe the Word of God, and that he will be as good as his Word, have a care you add not Sin to Sin, but hast for Reconciliation, that so the obstruction, which hinders the acceptation of your Duties, may be removed out of the way.

But there is yet one Objection behind, for possibly you may say That he Preacheth up Holiness and Godliness of life and Conversation, and Rebuketh, and Admonished Persons many times that are worthy of Blame, and therefore we cannot but in Charity Judg the best of Him, and accordingly must Love Him.

To which I Answer, That I know all this may be true, for the most Counterfeit Coyn is gilded all over, with some good metal, and the greatest Hypocrisy walks in a Masque of sanctity, so is his Lordly Tyrannical Authority, veiled with the fairest pretences of the greatest degree of Love and Humility; I accuse him not, for those things which are good, But be not deceived, what if he had Faith so as to remove Mountains, Suppose he gave all his Goods to relieve the poor, or (which is more than all that) should he give his body to be Burned, If he hath not Charity, what will all this avail him? and do you not know that true Charity and solid Honesty are both wanting? Are not all his plausible pretences like rotten wood in the dark, of more shew than Substance? A Pharisaical Holiness, like painted Tombs, finely varnished over, but within, nothing but stench and Putrefaction; Let not then shews and outsides, Words, Titles and Gestures, deceive you, bring all his Practises to the Touchstone, Compare all his motions with the Sacred Dyal, and weigh his pretended Gold in the Ballance of the Sanctuary, but let neither Superstition nor prejudice touch the Scales. And let Sound Judgment not your Affections hold the Ballance; And then as you find him regard him, still remembring that the before mentioned wicked Seducer Hacket did express as great Zeal for Gods glory, as much Care to reform the Church, and defend it against its Adversaries, nor was there any one thing whereby he might shew himself Famous omitted by him, nor doth your Leader go beyond him in any respect; But well do I know that he cannot be idle but will use all means Just and Unjust, to maintain his Interest in your affections, But though he should raise a thousand Reasons, or if it were possible for him, to make fire come down from Heaven in your sight, to make you believe that his practises are approved of by the Lord on high, yet if they are not warranted, in Scripture, Let it Signify no more to you than if he had a Thousand Legs with-

without Ground to stand upon, For if he should venture to walk over the Sea, notwithstanding all his Leggs, he must sink to the Bottom, So if his mighty reasons have not the word of God for their sure Foundation, they cannot stand, but in a little time must Sink into the bottomless Pit, from whence he had them.

Nor think it, my Friends, notwithstanding your great Confidence, a thing impossible or incredible, That so many of you should be mistaken, 'tis no new thing for a Congregation to be deluded. And why may not you, as well as others, conceit, That you are rich, and have need of nothing; and yet whilst you insult over others, and justify your selves, take heed lest you appear in his presence, who seeth not as man seeth, *wretched and miserable, poor, blind and naked.* Consider the state of the *Laodicean Church*; and remember, that if your Zeal for God be more then Lukewarm, yet considering what you have done, you may perceive your Zeal hath been much more fervent for the Adoration of your Idol.

Be not overwise in your own conceits; why should you who call your selves weak, think your selves wiser than those knowing and eminent Brethren, who at London had the hearing of the matter, and though they knew not of half his Devices, declared their dislike of his illegal practises; Asking him, *How he dared to do such a thing, having not one word of God for it?* How can you now call me obstinate, because I will not conform, when your selves slight all Admonition and Advice; and rather then acknowledge your Errors, will create a Schism and Division, so far as to condemn our City Friends, and disown them.

Why should your Envy, my Brethren, be thus stirred up against me? Have I been such an one as have to your discredit, and the dishonour of the Truth, which I have professed, lived in any notorious Sins? or have I through infirmities transgressed against my God, and refused to be reformed? Have I ever despised any orderly rebuke, (if any such hath been given) slighted any Christian Counsel, or cast Admonition behind me? Have I not been careful to make good my Place at the Meeting to which I usually went, insomuch that some in time of Persecution said, If they could but persuade me not to come, or were it not for me, they would not spare you? but by means of my constant being there, your Meeting was never yet disturbed, whilst all those round about were visited, Have I failed to supply your wants? or came short of any one therein? Have I carried my self loftily to the meanest? or would I not willingly be in peace with those, who without cause are my Enemies, and envy my prosperity? Or can you think that I now neglect

neglect my Business, and spend my Time and Labour, hereby to make a Party, or for any self-ends to engage you to my self? Be not mistaken, my Friends, it is the **knowledg** of your **dangerous** Condition, into which you are **betrayed**, that moveth me to perform my Duty of **Lobe** unto you.

These things, my Beloved, according to what I believe I am bound to do, have I endeavored to lay before you, and all others whom it may concern, That it may, if possible, **awaken** and **convince** you, and that the **Iniquities** before mentioned may not be laid to my charge for concealing thereof; nor to the charge of the Innocent, who do not allow of, but abhor the same.

And now, whether you my deluded Friends will hear, or whether you will **forbear**, I know not. But if the Case should be with you, as it was with the Church of God in the days of the Prophet, who rebuked them for that they embraced Idols: And you, through **hardness** of Heart, and **blindness** of Eyes, should Answer as they did, and say, *There is no hope; no, we have loved strangers, and after them we will go.* Yet I have discharged my Conscience, and I hope done my Duty to my Ability; which, I trust, may be profitable to you and my self, and all that read it, fearing the Lord; so as they in spirit and truth do serve and obey him according to his own Word, which is the **alone infallible and unerring Rule**.

But if notwithstanding all I have said, and all the **Admonition**, **Christian Counsel**, and **Advice** of the faithful **Ministers** and **Officers** of the Church of Christ, you still persist in, and justify your Acts of **Usurpation**, **Oppression**, **Tyranny**, **Cruelty**, &c. or shall endeavour to defend or excuse what hath been done by **Lies**, **Falshood**, and **Deceit**, or by refusing to Testifie the Truth of the Case, then again must I say, **Adieu** to you, my dearly Beloved, although deluded and unmerciful Brethren, whom my Soul mourneth for. **Adieu** to you, who were my Beloved Ones; and to Him whom you have **Adored**, and by your **Actions** declare to be **Infallible**; I bid **Adieu** for ever, unless he shall **Repent**, and **Acknowledg** his **Wickedness**.

F I N I S.



ERRATA.

Courteous Reader,

THe Authors absence from the Press, hath occasioned some Errors to escape, which thou art desired to correct with thy Pen, that thou may'st not mistake him or thy self, which are as follows.

PAGE 3. line the last, for *Statutes* read *Laws*. p. 6. l. 4. f. *yet* r. *that*. p. 7. l. 17. f. *Whisfontide* r. *the 20. and 21. of May*. and l. 18. f. *calling* r. *Challenge*, p. 8. l. 35. *Strike out these words*, I that am false in my Judgment, but if true in his own. p. 10. l. 30. r. *would it not be*. p. 11. l. 16. r. *Chamber*. and l. 24. f. *which* r. *what*. p. 14. l. 14. r. *for it*. p. 15. l. 34. f. *greater* r. *great*. p. 16. l. 7. f. *how* r. *who*. p. 17. l. 3. r. *supposed* *Infallible*. p. 19. l. 16. f. *Statute* r. *Laws*. p. 21. l. 1. r. *To do all*. p. 25. l. 4. f. *when* r. *Is the Author*. p. 25. l. 23. leave out *Statutes*. p. 27. l. 13. f. *Conscientious* r. *Contentious*. p. 33. l. 4. f. *or* r. *of*. p. 34. l. 1. r. *Laying*. p. 38. l. 2. f. *swage* r. *sway*. p. 45. l. 20. f. *articular* r. *auricular*.

